

OF THE  
SEAVEN  
VVORDES  
SPOKEN BY CHRIST,  
vpon the Crosse,  
*Two Bookes.*

Written in Latin by the most Illu-  
strious Cardinall Bellarmine, of  
the Society of Iesus,  
And translated into English by A.B.



*Foderunt manus meas & pedes meos.*  
Psal. 21.  
*They haue digged my hands & my feet,*  
Permissu Superiorum, 1638.

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*The Translatour to the Reader.*

**G**ood Reader, in place of a Ceremonious and formall Dedicatory Epistle, I send thee these few lines. The worke heere translated is one the spirituall Treatises of the most Learned, and Vertuous *Bellarmino* of Blessed Memory; being entituled, *Of the seauen VVords spoken by Christ vpon the Crosse*. Prize the Contents of those words, as thou prizest thy owne soule; they being in number few, in force and weight many. Take them, as so many rich Legacies, left by our charitable Testatour, immediatly before his death, to mankind. And vwho is he that neglecteth the Legacies of his dying Lord and Friend?

Most men do much regard & ponder the last words of a dying man, at that tyme hauing his senses and memory vnperished, who during the whole course of his life had gained among others a great name, & reputation of VVisdome. Of what estimate

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then ought we to make the VVords of Christ, vttered in his dying state, who was not only wise, but *VVisdomē it selfe*; VVho is the VVord it selfe: VVho is God himselfe. These VVords hereafter following in this Treatise, Christ spake being nayled vpon the Tree of the Crosse, a Tree infinitely more high (as reaching from Earth to Heauen) then the highest Cedar in *Libanus*. Taft of the fruits, which may be gathered from thence; *since arbor bona fructus bonos facit, Matth. 7.*

Vpon this Tree death became dead when life thereon did dye. This Tree was the *Chayre*, from whence our spiritual Doctour dictated his Precepts to vs Christians; It was the *Pulpit*, out of which our Heauenly Ecclesiastes preached to mankind; Briefly it was, and is the true *Ladder of Iacob* (adumbrated and shadowed by that Ladder spoken of in *Genesis*) by which the soule of Man ascendeth vp to Heauen. Thus not enlarging my selfe further, and humbly intreating the charitable remembrance of all good Catholiks in their Deuotions, I leaue thee to the perusing of what followeth.

*Thine in Christ crucified.*

A. B.



*The Preface of the Authour.*

**B**E should now the fourth yearé is passed, when as preparing my selfe to my End, I retire to a place of quietnes and rest, exempt from negotiations, and throng of Busines; but not exempt from the meditation of the sacred Scriptures, and from the writing of such things, which to me in tyme of meditation do occur; That if I be not able to profit others either by my owne speeches, or by composing of any large and voluminous Booke; at least that I may be of power to advance my Brethren in their spirituall Good, by some small deuout Treatise.

Now calling to mind, of what subiect I might chiefly make choyce, which might dispose me towards dying well, & might profit my Brethren towards living well; *The death of our Lord* presented it selfe to me, and that last *Sermon* of his, which consisting of *seauen most short* (but most graue) *sences*, the Redeemer of the World from

the Crosse, as from a high and eminent Chayre, deliuered to all Mankind: Since in that Sermon, or in those *seauen Words*, all those Points are contained, of which the said Lord thus speaketh, *Luc. 18. Behould, we go vp to Ierusalem, and all things shalbe consummate, which were written by the Prophets, of the sonne of Man.*

Those things, which the Prophets did foretell of Christ, are reduced to four Heads, or branches. To wit, to his *Preaching* and Sermons made to the People; To his *Prayer* directed to his Father; To the most *griuenous Euills* which he was to suffer; To *sublime and admirable Works* performed by him. All which seuerall Points did admirably shine in the life of Christ. For first, our Lord did most frequently preach in the Temple, in the Synagogues, in the fields, in desert & solitary places, in priuate Houses, and to conclude euen out of the ship, to the People standing vpon the shore.

Furthermore, He spent for the most part, whole nights in Prayer to God; for thus the Euangelist speaketh: *Luc. 6. He passed the whole night in Prayer to God.* Now his admirable and  
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astonishing working of Wonders, of which the holy Gospels are very full, doth concerne the expelling of the Devils, curing the sicke, multiplying of bread, and in appeasing or allaying tempests or stormes all sea. To conclude, the *Evills* that, in recompence of the Good which he had done, were perpetrated against him, were many, not only in contumely of Words, but also in stoning of him, and in endeavoring to cast him headlong downe from a fearefull Precipice.

But all these severall Points were consummated and perfected most truly vpon the Crosse. For first, He so movingly & persuadingly preached from the Crosse, as that many returned from thence, *knocking their Breasts*. And further, not only the harts of men (but euen the stones, as it were, through a secret compassion) were riven and torne a sunder. He in like manner so prayed vpon the Crosse, as that the Apostle sayth thereof, *Heb. 5. Cum clamore valido, & lachrimis, exauditus est pro sua reuerentia*, With a strong Crye, and teares, he was heard for his reuerence. Now what he suffered vpon the Crosse, was of so high a nature,

nature, in reference to those things which he had suffered through the rest of the life, as that they alone may be thought peculiarly to belong to the *Passion*.

To conclude, He neuer wrought greater Prodigies and signes, then when lying vpon the Crosse, he was brought to extreme imbecillity and weaknes. For at that time, he did not only exhibite Miracles from Heauen, (the which the Iewes had before importunately demaunded of him) but also a litle after, he wrought the greatest Miracle of all; When being dead and buried, by his owne proper force and Vertue, he returned from Hell, and resumming his Body, restored it againe to life; yea to an immortall life. Therefore we may conclude, that vpon the Crosse all things were truly performed and accomplished, which were written by the Prophets of the Sonne of Man.

But before we descend to write of the particular *Words* of our Lord, I hold it conducing to our purpose, to speake some thing of the *Crosse* it self, which was the Chayre or Pulpit of the Preacher, the Altar of the Priest sacrificing; the race, or place of him that did

*The Preface.*

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did combat and feight, the shop ( as it were) of working miraculous things. First then, touching the forme of the Crosse, the more common Opinion of the Ancients is, that it consisted of three severall parcels of Wood; One long, vpon the which the Body of our Lord crucified, was laid or extended; another ouerthwart, in which the hands were fastened; the third was affixed and ioined to the lower part, vpon the which the feet did rest, but so pailed thereto, that they could not be moued from thence. This is the Opinion of the two most ancient Fathers, *S. Iustinus*, & *S. Irenaeus*: Who clearely shew, that both his feet did rest vpon the Wood, & that the one foote was not lying vpon the other. From which posture of our Lords Body it followeth, that there were foure nayles of Christ, and not only three, as many do imagine, who out of that conceit do paint Christ our Lord, so vpon the Crosse, as if he had the one foot vpon the other. But *Gregorius Turonensis* (*l. de glo. mart. c. 6.*) most euidently impugneth this, and fortifieth his Opinion from ancient Pictures of Christ crucified, And I my selfe did see at

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*Paris* in the Kings Library, certaine most ancient *Manuscripts* of the Gospels, in diuers places wherof Christ was painted Crucified, but euer with foure Nayles:

Furthermore, the long Wood did somewhat appeare aboue that parcell of Wood, which was ouerthwart, as *S. Austin*, and *S. Gregory Nyssen* do write; And this seemeth also to be gathered from the words of the Apostle, who writing to the *Ephesians*, c. 3. thus sayth: *That you maybe able to comprehend with all the Saintes, what is the breadth, and length, and height, and depth,* (to wit of the Crosse of Christ,) By which wordes he clearly describeth the figure of the Crosse, which hath foure extremities; to wit, *Latitude* in the ouerthwart or trāsuerse Wood; *Longitude* in the long Wood; *Altitude*, in that part of the lōg Wood which appeared aboue the ouerthwart; and *Profundity* in that part of the long Wood, which was stucke into the ground.

Our Lord did not vndergoe this kind of Torment by chance, or vnwillingly; but made speciall choice and election of it euen from all Eternity, as

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*S. Austin* teacheth from that Apostolical testimony of the Acts c. 2. Him, by the determinate counsell and prescience of God, being deliuered, by the hands of wicked men you haue crucified & slaine. And accordingly Christ himselve in the beginning of his preaching said to *Nicodemus* Ioan. 3. As *Moyse* exalted the serpent in the desert, so must the Sonne of Man be exalted; that euery one, which belieneth in him, perish not, but may haue life euerlasting. In like sort our Lord often speaking to his disciples of his Crosse, did counsell them to imitation, saying: *Matt. 16.* He, that will come after me. let him deny himselve, and take up his Crosse, and follow me.

Why our Lord did choose this kind of punishment, he only knoweth, who chose it: Notwithstanding there are not wanting some Misteries thereof, the which the holy Fathers haue left to vs in Writing. *Saint Irenaus* writeth, that the two armes of the Crosse do agree vnder one Title, in the which was written, *Iesus Nazarenus Rex Iudeorum*, that we might vnderstand thereby, the two People (to wize the *Iewes* and the *Gentils*) which before

fore were deuided, in the end were to be ioyned together into one Body, vnder one Head which is Christ, *S. Gregory Nyssene* writeth, that part of the Crosse, vvhich looketh towards Heauen, to signify, that by the Crosse, as by a key, Heauen is opened to man; and that part of it, which declineth towards the Center of the World, to denote that Hel was spoiled by Christ, when he descended thither. The two armes of the Crosse, which are stretched towards the East, and West, to shadow, that the repurging of the whole World was after to be performed by the Bloud of Christ.

But *S. Ierome*, *S. Austin*, and *S. Bernard* do teach, that the chiefe Mystery of the Crosse is briefly touched in those vvords of the Apostle: *Qua sit latitudo, longitudo, sublimitas, & profundum*; Since (say these Fathers) that first the Attributes of God are signified in these Word, to wit, Power in height; In depth wisdom, in Latitude goodnes; in Longitude Eternity. Againe the Vertues of Christ suffering, are adumbrated and Typically figured therein; As in Latitude Charity; in Longitude Patience; in Altitude Obedience;

dience, in Profuudity Humility. Lastly the Vertues, vvhich are necessary to those, who are saued by Christ, are also here signified: In depth Faith, in height Hope; in breadth *Charity*; in length Perseuerance. From the which we are to be instructed, that *Charity* (vvhich deseruedly is called the Queene of Vertue) euery where hath place in God, in Christ, and in vs. But touching other Vertues, some of them are in God, others in Christ, and others in vs. And therefore it is lesse to be admired, if in those last Words of Christ, which vve now vndertake to explaine, *Charity* do obtaiue the first Place.

First therefore we will explicate the three first Words or Sentences, which were spoken by Christ about the sixt houre, before the Sunne was obscured, and darknes couered the whole Earth. Next we will discourse of the then defect of the Sunne. That done, we vwill explaine & vnfold the rest of the Words of our Lord, which were spoken about the ninth houre, as *S. Mathew* writeth; to wit, when the darknes did depart, and the death of Christ drew neare, or rather was euen at hand.



OF THE  
THREE FIRST WORDS

Spoken by Christ vpon  
the Crosse.

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THE FIRST BOOKE.

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*The first Word, to wit, Father,  
forgiue them, for they know  
not what they do, is literally  
explicated.*

CHAP. I.



*Christ Iesus, being the Word  
of his Eternall Father, and of  
whom the Father himselve  
thus clearely speaketh: Ip-  
sum audite, heare him, Matth. 17. and  
vwho of himselve manifestly pronoun-  
ceth, One is your Maister, Christ, Matha  
23, to the end that he might fully per-  
forme*

forme the office taken vpon him, not only liuing, neuer ceased from teaching; but euen dying from the Chaire of his Crosse, preached and deliuered certaine fevv vvords, but those most fiery, most profitable, and most efficacious, and such as are truly vvorthy to be imprinted in the depth of the Hart of all Christians, that there they being referued & meditated on, might ansvverably in their actions be put in executiō. The first Sentēce is this. *Luc. 23. Father forgive them, for they know not what they do.* Which sentence as being truly new & vnaccustomed, the Holy Ghost would haue it foretould by the Prophet Esay, c. 53. in these words: *He hath prayed for the Transgressours.* Now hovv diuinely *S. Paul* said, *1. Cor. 13. Charity seeketh not her owne,* may easely be euicted enen from the order of these Sentences of our Lord: since of these Sentences, three of them belong to the good of others; Other three to a peculiar and proper Good, and one of them is promiscuous or common. Thus the first care & solicitude of our Lord vvvas touching others, the last touching himselfe.

Nowv, so far forth, as concernes the  
three

three first Sentences, vvhich belong to others; the first is directed to our Lords Enemies, the second to his friends, the last to those of his kinred and affinity. The reason of this Order or Method is this: *Charity* first relieueth and helpeth such as be in want; And those, who at that tyme suffered most spirituall wāt, were his Enemies; and we also as being the disciples of so great a Maister vvere in want, as standing in neede of being instructed how to loue our Enemies. Which precept is far more difficult, thē to know how to loue our friends or allies; since this is most easy, being (after a sort) begotten with vs, and increaseth with vs, and doth often preuaile more then reason requireth. Therefore the Evangelist saith: *Iesus autem dicebat*, where the word (*autem*) designeth the time and occasion of praying for his Enemies, and implyeth an *Antithesis*, or opposition of words with words, and workes with workes. As if the Evangelist would haue said: *They did crucify our Lord, and derided his garments in his owne sight, and others derided, traduced, and defamed him, as a seducer and Lyar. But he seing and hearing these*

these passages, and suffering most vehement paines, by reason of his hands & feete most cruelly pierced through wvith nailes, did render good for euill, and said: *Pater dimitte eis*, Father forgive them.

He heere calleth him *Father*, not *God*, nor *Lord*; as vvell knowing, there vvas need of the benignity of a *Father* in this busines, but not of the seuerity of a Iudge. And because to appease *God* ( doubtlesly offended through such perpetrated impieties ) it was conuenient to interpose the comfortable Name of a *Father*; Therefore that vvord, *Father*, seemeth thus much in this place to signify: I am thy Sonne, vvho now suffer; I pardon them, pardon them also O *Father*. For my sake remit them this their offence, though they do not deserue it. Remember also, that thou art a *Father* vnto them by Creation, through the which thou hast made them to thy owne likenes and similitude; therefore impart to them thy paternall Charity; since though they be wicked, yet are they thy sons. *Dimitte*, forgive them: This word comprehendeth the summe of the Petition, vvich the Sonne of *God*,



as an Aduocate for his Enemies, doth exhibite to his Father. Nowv this VVord, *Forgiue*, may be referred both to the Punishment and to the offence. Yf it be referred to the punishment, then his prayer was presently heard: because whereas the Ievves t.rough this vvicked Crime, deserued to be instantly penished, as either to be consumed vvith fire falling from Heauen, or to be ouervvhelmed vvith Water, or to perish through svvord and famine, yet was the Punishment due for this offence and sinne, prolonged and delayed for the space of forty yeares, vvithin vvch compasse of time, if that Nation had done Pennance, it had remained safe and in security. But because it neglected all performance of Pennance, God did send against them the Army of the Romans, *Vespasian* then being Emperour; vvho ouerthrowing the chiefe Citty, destroyed the Ievvish Nation, partly through famine in beseiging the City, partly in putting to the svvord many after the Citty vvvas taken, partly by selling and leading them Captiues, and partly by disperling and relegating them into Generall Countries and Places, VVhich  
 very



very point first by the Parable of the Vine, of the King causing a Mariage to be solemnized for his Sonne, and of the barren and vnfruitfull fig tree; and after in most expresse words our Lord vpon Palme-sunday by his owne weeping and lamentation did foretell.

Now so far as belongs to the faule and offence, his prayer was also heard; because through the merit and vertue of his Prayer, Grace of Compunction was giuen to many from God. Among whom those were, *Who returned knocking their breasts*; as also the *Cenituron*, who said: *In very deed this was the Sonne of God*: And many others more, who after the preaching of the Apostles were conuerted, and there-vpon confessed him, whom afore they had denied, & worshipped him whom they had despised, The Reason, why Grace of Conuersion was not giuen to all, is, because the Prayer of Christ was conformable to the VVisdome and Will of God; VVhich point S. Luke writeth in other VVords, in the Acts of the Apostles, c. 13. saying: *As many beliened, as were preordinate to life everlasting.*

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*Illis, them:* By this word those are

vnderstood, for whom Christ prayed,  
 that they might obtaine Pardon. And  
 truly they seeme to be the first, who  
 actually nayled Christ vnto the Crosse,  
 and who deuided his garments among  
 themselues, and then all those are vn-  
 derstood, who were the Cause of our  
 Lords Passion; for example Pilat, who  
 pronounced sentence against Christ,  
 The People who cryed, *tolle, tolle, cru-*  
*cifige eum*, away, away with him, cruci-  
 fy him, The chiefe of the Priests and  
 the Scribes, who falsly accused him;  
 And to ascend higher, euen the *First*  
*Man* himselfe, and all his Posterity,  
 who through sinne, gaue occasion of  
 Christ his Passion. Therefore our Lord  
 prayed for pardon, from the Crosse,  
 for all his Enemies. All of vs were in  
 the number of his Enemies, according  
 to that of the Apostle. *Rom. 5. When*  
*we were Enemies, we were reconciled to*  
*God, by the death of his Sonne.* There-  
 fore euery one of vs, euen before we  
 were borne, are numbred in that most  
 sacred *Memento* (so to speake) in the  
 which Christ (the supreme Bishop)  
 prayed in that most holy *Masse*, which  
 he performed vpon the Altar of the  
 Crosse. V What retribution therefore, O

my Soule, wilt thou giue to him, for all those Benefits, which he gaue to thee, before thou hadst Being? Our Blessed Lord did see, that thou once wast in the number of his Enemies, neuertheless he prayed to his Father for thee (neither seeking after him, nor desiring him so to pray) that this thy madness should not be imputed to thee. Is it not then thy duty, euer to haue euer imprinted in thy hart, the remembrance of so benigne and louing a Patron, and not to let slip any occasion of seruing of him? And is it not in like sort reasonable, that thou, as being instructed by so great an example, shouldest not only learne to pardon thy enemies and to pray for them, but also that thou shouldest perswade all others to do the same? Say therefore, O my Soule, this is most iust and fitting, and I do much couet and determine to accomplish the same, and the rather, seing he, who hath left this most remarkable Exāple, is ready out of his goodnes to affoord his efficacious hand and help, to the effecting of so great a VVorke.

*Non enim sciunt, quid faciunt,* For they know not what they do. That

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*Of the seauen VVord*

this Intercession of Christ may seeme more reasonable, he doth extenuate & excuse the Offence of his Enemies, in such sort as he can. Certainly he could not excuse the Iniustice of *Pilate*, neither the Cruelty of the soldiers, nor the malice of the Chiefe of the Priests, nor the foolishnes and vnthankfulnes of the Common People; nor finally the false testimonies of those, who swore against him. Only this remained, that he did excuse the Ignorance of them all; For truly (as the Apostle speaketh 1. Cor. 2.) *If they had knowne, they neuer would haue crucified the Lord of glory.* But although neither *Pilate*, nor the Chiefe Priests, nor the People, nor the Ministers of his Passion, did know *Christ* to be the Lord of Glory; yet did *Pilate* know, that *Christ* was a iust and holy man, and deliuered ouer to him through the malice of the Chiefe Priests; As also those high Priests did know, that he was the true *Christ* which was promised in the Law, as *S. Thomas* teacheth; because they could not deny, neither did they deny, but that he did worke many miracles, which the Prophets foretould the true *Messias* was after to doe,

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To conclude, the People did know, that Christ was condemned without iust cause, since Pilate openly cried out, saying: *I find no cause in this Man; I am innocent of the Bloud of this iust man.* And although the Iewes, or the Chiefe of them, or the People did not know, that Christ was the Lord of Glory; Yet they might well haue knowne the same, had not Malice blinded their Harts; For thus S. Iohn speaketh, cap. 12. *VWhereas he had donne so many miracles before them, they belieued not in him, because Esay the Prophet said: He hath blinded their eyes, and hardened their Heart, that they may not see with their eyes, nor understand with their Heart, and be conuerted &c.* But yet this blinding doth not excuse the man blinded, since it is Voluntary, though not precedent; euen as those, who do sinne of malice, do labour indeed with some Ignorāce, which Ignorance doth not excuse them, in that it doth not precede, or goe before but only accompany the sinne. For the *VViseman* truly sayth, *Prou. 24. They do erre, who worke Euill;* And the *Philosopher* accordeth therto, teaching, that, *Omnis malus, ignorans.* And vpon this ground  
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it may be truly said of all sinners : *Non sciunt, quid faciunt*. For it is impossible to desire or will *Euill*, with reference to *Euill*; since the Object of the will, is not a thing either good or Euil, but only that which is good; VVherefore those, who choose what is euill, do euer choose it, as it is represented vnder the shew of Good; yea vnder the colour of the chiefest good, that then can be obtained.

The reason hereof is the perturbation of the inferiour part of the soule, which doth darken reason, and causeth it to discern that seming Good only, which is in the thing, that is desired. For who chooseth to commit Adultery or Theft, vvould neuer chuse the same, except his mind were bent vpon the Good of the delight or gaine, which is in Adultery or Theft; as also except he had shut his eyes against the euill of Turpitude or Iniustice, vvhich is in Adulterie or Theft. Therefore euery sinner is like vnto a man, who desiring to cast himselfe dovvne from a great height into a Riuer, doth first shut his eyes, and then after cast himselfe into the Riuer. In like sort, vvho doth Euill, doth hate  
the



the light, and labourerth with voluntary Ignorance, vvhich Ignorance doth not excuse, in that it is Voluntary. But heere it may be demanded, if this Ignorance doth not excuse, why then doth our Lord say; *Forgiue them, for they know not what they do*? To this it may be answered, that the words of our Lord may be vnderstood chiefly & first of them, who crucified him; whome it is probable to haue beene then ignorant not only of the *Diuinity* of Christ, but also of his Innocency, and that they simply performed the worke or charge imposed vpon them. Therefore for these Men our Lord did most truly say: *Father, forgiue them, for they know not what they do.*

Furthermore, if the Words be vnderstood of vs, before we had a Being, or of many sinners absent, which truly were ignorant of what was then done at *Ierusalem*, our Lord with iust reason said: *They know not what they doe.* To conclude, if the words be vnderstood of those, who were present, and were not ignorant, that *Christ* was the *Messias*, or an innocent Man, then it is to be said, that the Charity of Christ was so great, as that he was

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willing to lessen the sinne of his Enemies, in such manner as he could. For although that Ignorance doth not simply and absolutely excuse, yet it seemeth to pretend some reason (though weake) of excuse; because they had more grieuously sinned, if they had wholly wanted all Ignorance. And although our Lord was not ignorant, that that excuse was not a real excuse, but only a shaddow of an excuse, yet it pleased him to alledge it for an excuse, that from thence we might be instructed of the good Will and disposition of our Lord towards sinners; & how desirous he would haue beene to haue taken and alledged a better excuse euen for *Caiphas* and *Pilate*; if a better and more warrantable could haue been found, or pretended.

*Of the first fruite of the first Word, spoken vpon the Crosse.*

## CHAP. II.

**VV**E haue explicated & vnfolded the construction & Sentence of the first Word pronounced  
by

by Christ vpon the Crosse. Now we will vndertake by way of meditation, to gather frō the said *VVord*, certaine fruits, and those most hollesome and profitable to vs All. The first then of these fruits is, that we are instructed from this first part of the Sermon or preaching of Christ, from the Chayre of his Crosse, that the Charity of Christ was more ardent & fiery, then we can either vnderstand or imagine. And this is that, which the Apostle writing to the Ephesians *cap. 3.* sayth: *To know the Charity of Christ, surpassing knowledge.* For the Apostle doth intimate in this place, that from the Mystery of the Crosse, we are able to learne the greatnes of the Charity of Christ to be so immense, and of that measure, as that it doth surpassse and transcend our knowledge, so as we are not able to comprehend it in our thought or cogitation.

When any of vs is afflicted with any vehement grieve, either of the Teeth, the Eyes, the Head. or of any other Member; our mind is so busied and fixed in suffering that one paine, as that we cannot extend our thought to any other thing or negotiation, and

therefore we cannot then admit Vilitation of friends, or intercouple of men for the dispatch of any business. But Christ being crucified, did weare a Crowne of thornes vpon his Head, as most ancient Fathers (to wit, *Tertulian* of the Latin Church, and *Origen* of the Greeke) do clearly teach, and therefore he could not stirre or moue his Head without dolour and griefe. His Hands and Feete were fastened to the Crosse with nayles, through the pittreing of which our Lord endured most sharpe and intermitted torments. His naked Body being tired & spent through much whipping, and long iourneys, and openly exposed to ignominy and cold, and with its own weight, enlarging the wounds of his Hands and feete, with an immane and incessant dolour, did offer seuerall paines, and (as it were) seuerall Cresses to our Blessed Lord. Yet neuerthelesse (O wonderfull Charity and surmounting our apprehension) all these his afflictions sleighed by him and not weighed, as if he had suffered nothing, he was sollicitous and regardfull only of the health and good of his Enemyes; and desiring to auert from their heads the

the

the impendent danger, cried to his Father: *Father, forgive them.* VVhat

would he haue donne, if those flagitious men had iniustly suffered persecution, and not exercised it? I meane if those men had beene friends, or of his kidred, or Sonnes, and not Enemies, Traitors, & most wicked Parricides?

Truly, most *mercifull Iesus*, thy Charity hath overcome our Vnderstanding; for I behould thy hart tossed to and fro among the stormes of so many iniuries and griefes (as a rocke beaten vpon with waues on ech side) to remaine immoucable. For thou lookest vpon thy Enemies, who after so many mortall wounds by them inflicted vpon thee, did deride thy Patience, and reioyced at their owne perpetrated iniuries against thee: Thou lookest vpon them (I say) not as an Enemy vpon his cruell Enemies, but as a Father vpon his bewayling Sones, or as a Physitian vpon his sicke and languishing Patients: Therefore thou art not offended at them, but thou takest pittie of them, & commends them to thy most powerfull Father, to be cured and made whole. For this is the force and Vertue of true Charity; to

10      *Of the seauen VVords*  
wit, to haue peace with all men, to re-  
pute not any for Enemies, but to liue  
peaceably with those who hate peace.

And this is that, which in the *Canticles* is verified of the Vertue of perfect Charity. *Cant. 8. Many waters cannot quench Charity, nor floods shall ouerwhelme it.* These many VVaters are many Passions, which the Spiritu-als of wickednes, as so many hellish stormes by the Iewes and Gentilla (as by cloudes full of hate) haue showed downe vpon Christ; and notwithstanding, this deluge of VVaters (that is, of paines and vexations) could not extinguish the fier of Charity, which did burne in the breast of Christ. Therefore the Charity of Christ did (as it were) swim about that inundation of many waters, & burning said: *Father, forgive them.* Neither only were those many VVaters not able to extinguish the Charity of Christ, but also the following floods of Persecution could not ouerwhelme & drowne the Charity of the members of Christ. And therefore a litle after, Christian Charity euen boyling in the breast of *S. Steuen*, could not be extinguished by the shower of stones cast at him; but increased

creased its heat, crying: O Lord, lay not this sinne vnto them. Act. 7. And after this the perfect and inuincible Charity of Christ, being dilated and spread in the Hearts of many thousands of Martyrs and Confessours, did so fight and strue against the fouds both of inuisible and visible Persecutours, as that it may be truly pronounced: Neuer to the end of the world shall the fouds of Persecution put out, or extinguish the fyer of Charity.

And that we may ascend from the Humanity of Christ to his Diuinity: Great was the Charity of Christ, as being man, towards his Crucifiers; But the Charity of Christ, as God, and of the Father, and of the Holy Ghost towards men, was, and euen to the consummation of the world, shalbe far greater; I meane, towards such men, who with God himselfe did wage enmity and malice, and who ( if it had layn in their power ) would haue detruded and thrust him out of Heauen, and haue killed him. Who therefore but in thought can conceaue the Charity of God, towards yngratefull and wicked men? God spared not the Angels sinning, neither gaue he them

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place



32 *Of the seauen VVords*

place of Repentance: Yet he patiently tolerateth men, who are sinners, Blasphemers, reuolting to the Deuill the Enemy of God. And which is more, he doth not only tolerate them, but in the meane tyme doth maintaine and nourish them; yea sustayneth and supporteth them. Foras the Apostle speaketh, *in him we liue, and moue, and be.* *Act. 17.* Neither doth our mercifull Lord only nourish, feed, and sustayne his Enemies, but withall euen heapeth benefits vpo them, graceth them with wit, furnish them with riches, aduanceth them to honours, placeth them in the Throne of Regall Soueraignty, euer expecting in the meane time their returne from the Way of iniquity and perdition.

But to forbear to wander in that large field of discourse, which manifesteth the Charity of God towards wicked men, and Enemies of his diuine Maiesty, we will heare consider only the benefit and fauour of Christ. Do we not read, *God so loued the world that he gaue his only begotten Sonne?* *Ioan. 3.* The world is an Enemy to God, *For in maligno positus est,* as *S. Iohn* sayth; and, *He who loneth the World,*



World, the Charity of the Father is not in him. 1. Ioan. 2. Againe, as S. Iames contesteth, cap. 4. The friendship of the world is the Enemy of God; And againe: Whosoever wilbe a friend of this world, is made an Enemy of God. Therefore God louing the world, did loue his Enemy, thereby to make it his friend. For to that end God did send his Sone into the world, who is *Princeps pacis*, that by him the world might be reconciled to God. And therefore at the byrth of Christ, the Angels did sing: *Glory in the highest to God, & in earth Peace to men*. Therefore God loued the world ( his Enemy ) that through Christ he might procure reconciliation and atoneqment with it, and that it being reconciled, might auoyde the punishment due to his Enemy.

The world did not admit or receaue Christ; It did augment its offence, It became rebellious against the Mediatour; God inspired into the Mediatour, that he should render good for euill, and that he should pray for his Persecutours. He prayed, and, *was heard for his reverence. Heb. 5.* The Patience of God expected, that the world through the preaching of the Apostles,

do pennance, and those who performed pennance, receaued pardon; but such who would not repent, after long patience of God, were exterminated by the iust iudgment of God. Therefore we truly learne from the first word of Christ, *the Charity of Christ surpassing knowledge*; We also learne the Charity of God the Father, surpassing knowledge; *Who so loued the world, that he gaue his only begotten Sonne, that every one, who beliueth in him, perish not, but may haue life everlasting. Ioan. 5.*

*Of another fruite of the same first Word, spoken by Christ upon the Crosse.*

### CHAP. III.

**A**N other fruite ( and that very healthfull to all tasting the same ) is, if men will learne to pardon easily Iniuries offered vnto them, and by this meanes to make friends of Enemies. Now for the perswading hereto, the Example of Christ and God ought to be a most forcible argument and inducement;

ement: for if Christ did pardon his Crucifiers, and prayed for them, why should not a Christian man do the like? Yf God (the Createur of all) in whose power it is, as being Lord & Iudge, to take present reuenge vpon sinners, doth neuerthelesse expect, that a sinner should returne to Pennance, and doth inuite him to peace and reconciliation, and stands prepared to pardon all those, who haue offended his Majesty; Why should not a Creature be ready and willing to performe the same? Adde hereto, that the pardoning and remitting of an Iniury wanteth not a great Reward. It is written in the history of the life and death of Saint *Engelbertus*, Arch-bishop of *Cullen*, that when he was entrapped by his Enemies in his iourney, and slayne by them, and he then saying in his Hart, *Pater ignosce illis, O Father pardon them*; It was reuealed of him, that for this one act (being in a high manner gratefull to God) his soule was not only instantly taken vp by the Angels to Heauen; but that being placed in the Quyre of Martyrs, obtained the Crowne of Martyrs, and after his death was illustrious for many miracles,

O! if Christians did know, how easily (if themselves would) they might be enriched with inestimable Treasure, and might be aduanced to high Titles of Honour and glory, if so they would suppress and curbe the perturbations and passions of their mind & with a true fortitude would spurne at small Iniuries against them committed, they would not be of such a flinty and inexorable disposition, to remit, or suffer wrongs and offences. But they will reply; It seemeth to be aduerse & euen incōpatible with the law & right of Nature, that a man should suffer himselfe to be betrampled and trodden vpon by other men, offered wrōgs and disgraces, either in word or deed: For we see euen brute Beasts, who are carryed only by the instinct of Nature, to assault other Beasts their Enemies, with great fierenes, and do labour to kill them. In like sort, we haue experience in our selves, that if vnexpectedly we meete or fall vpon our Enemy; instantly our Choler is inflamed, our Bloud begins to rise and boyle, and that we haue a desire euen naturally of Reuenge.

But

But he is greatly deceaued, who thus disputeth, and he doth promiscuously confound a iust defence, with an iniust reuenge. A iust defence is not subiect to reprehension, and this is that, which euen nature instructeth vs; to wit, *vim vi repellere*, to repell and withstand force by force; but she teacheth vs not, to reuenge an iniury receaued. No man is forbidden to resist, that a wrong be not offered him; But to reuenge an Iniury already committed, the diuine Law prohibiteth; since this belongeth not to any priuate Man, but to the publike Magistrate. And because God is the King of kings, therefore he crieth out, & sayth: *Reuenge to me, and I will reward.* Deut. 32. Now that Beasts with a maine fiercenes rush vpon other Beasts their Enemies, this proceedeth, in that Beasts cannot discerne betwene Nature, and the Vice, or imperfection of Nature; but men, who are endued with Reason, ought to make a distinction betweene Nature or the Person which is created good by God, and the Vice or sinne which is euill, and proceedeth not from God. Therefore a man receauing an Iniury, ought to loue the person,

son, but to hate the Iniury, and not so much to be offended with his Enemy, as to communicate and pity him; imitating herein Physitians, who loue their sicke Patients, and therefore endeavour to cure them; But do hate their disease and sicknes, laboring with all their skill and art to expell it.

And this is that which our Maister and Physitian of our Soules, *Christ Iesus*, did teach, when he said: *Loue your Enemies, do good to them, that hate you, and pray for them that persecute and abuse you, Matth. 5.* Neither was our Maister Christ like vnto the Scribes & Pharisees, who sitting vpon the Chaire of *Moyfes*, did teach, but did not answerably thereunto; But he sitting in the Chaire of the Holy Crosse, did accordingly as he taught and preached. For he loued his Enemies, and he prayed for them, saying: *Father forgive them, for they know not what they doe.* Now whereas the Bloud beginneth to rise and boyle in men, when they see them of whom they haue receaued an iniurie, the reason of this, is, because such men are *Homines animales*, and haue not yet learned to restrain with the bridle of Reason the motions

motions of the [inferiour Part of the Soule, which is common to them with Beasts. But such men, as are *Spirituales*, to wit, spirituall, and know how not to yeald to their owne Passions, but to maister and ouerrule them, are not offended at their Enemies; but pitying them, do labour by curtesies and be-  
haviours to reduce them to peace and concord.

But this (many men say) is ouer harsh and vngratefull; especially to such, as being nobly borne, are solicitous (and so ought to be) of their Honour. To this I answer, that the point here enioined is easy, for the yoake of Christ, who imposed this Law to his Disciples and followers, is sweet, and his burden easy, as we read in the Gospell, and his Commandements are not heauy, as *S. Iohn* affirmeth; Now if they seeme more difficult and burdensome to vs, then we expect, this falleth out through our owne default, in that there is but litle Charity of God in vs, or none at all. For nothing is difficult to Charity, according to that of the Apostle. *1. Cor. 13. Charity is patient, is benigne, suffereth all things, belieueth all things, hopeth all things, beareth all things.*



*things*. Neither did Christ alone loue his Enemies (though he did in a far more eminent degree, then any other) for euen in the Law of Nature, holy *Ioseph* the Patriarch, did wonderfully loue his Enemies, by whom he was sold. And in the written Law, *Dauid* did patiently beare his Enemy *Saul*, who sought his death a long tyme; And yet when *Dauid* had oportunity to kill *Saul*, he euer did forbearé the same. Againe in the law of Grace, *S. Steuen*, the Protomartyr, did follow the example of Christ, who, when he was stoned, prayed saying: *Lord, lay not this sinne vnto them. Act. 7.* In like sort, *S. Iames*, who was cast downe from a great height, by the Iewes, and being most neare to his death, cried out: *O Lord, pardon them, for they know not what they doe.* And the Apostle *S. Paul*, speaking of himselfe and of his fellow Apostles, thus sayth: *1. Cor. 4. We are cursed, and we do blesse; we are persecuted, and we sustaine it, we are blasphemed, and we beseech.* To conclude, many Martyrs and infinite others following the Example of Christ, haue easily fulfilled this Precept.

But some others do further vrge,  
saying;

saying; I grant, we are to pardon our  
Enemies; but this is to be performed  
in due tyme; to wit, vwhen the memo-  
ry of the receaued iniury is partly for-  
gotten, and the mind returneth to it  
selfe, as voyde of Passion. But what, if  
it fall out, that in the meane tyme,  
thou be snatched out of this life, and  
happen to dye, and thou art found  
without the vestment of Charity, and  
it be said vnto thee, *How camest thou  
in hither, not hauing a wedding gar-  
ment? Matt. 12.* Wilt thou not be then  
dumbe, when thou shalt heare the  
Sentence of the Lord, saying: *Bind him  
hand and foot, and cast him into utter  
darknes, there shalbe weeping & gna-  
shing of teeth?* Therefore I with thee  
to be diligent and attent, and to imi-  
tate the Example of thy Lord, vwho in  
that very instant, wherein he had re-  
ceaued the iniurie, and vwhen his  
hands and feete did yet distill downe  
abundance of Bloud, and when his  
whole Body was tormeted with most  
bitter paines, said vnto his Father, *Fa-  
ther forgive them.* This is the true and  
only Maister, whom all men ought to  
heare, vwho vwill not be drawne into  
any Errout. Of this our Maister, God

the Father thus pronounced from Hea-  
 uen; *Ipsū audite, Hears him. In him*  
*are all the Treasures of Wisdome, and*  
*knowledge of God. Certainly if thou*  
*wouldst take counsell of Salomon,*  
*thou mightest securely inough anker*  
*thy selfe vpon his aduice or iudgment:*  
*Ecce plus quam Salomon, hic; And*  
*behold, more then Salomon, heere.*  
*Math. 23.*

But yet I heare some refractory  
 man or other, still impugning this do-  
 ctrine, and saying: If we should render  
 good for euill, benefits for iniuries, &  
 louing words for Contumelies; the  
 Wicked by this meanes would grow  
 insolent, and the Transgressours more  
 bold, the iust should be oppressed, &  
 Vertue betrampled vpon, and con-  
 demned. But the matter standeth not  
 so. For often, as the wiseman spea-  
 keth; *Prou. 15. A soft answer breaketh*  
*anger;* and very often the Persecutour  
 doth so admire the patience of the iust  
 man by him wronged, as that thereby  
 of an Enemy he becomes his friend.  
 Neither are there wanting here vpon  
 earth Politike magistrates, Kings, and  
 Princes, ywhose office and charge is, to  
 chastize according to the severity of  
 the

the Lawes, the procacity and insolency of the Wicked, that so the Iust and Vertuous may lead a quiet and peaceable life. And if Humane Iustice should somerimes conniue, or winke at such euill deportment; yet the Providence of God is euer vigilant, which will not leaue any Iniustice unpunished, nor any good unrewarded; and which by a vvonderfull course procureth, that the Wicked whiles they thinke to oppresse the Iust, do therein exalt them, and make them more resplendent and glorious. For thus S. Leo speaketh, *Serm. de S. Laurentio*. O persecutour, thou hast byn cruell against the Martyr, thou hast beene cruell, I say; but thou hast increased his Palme, whilst thou increasest his paines, for what hath not thy wis inuented for the greater glory of the Victour, when both the Triumphs, and the very Instruments of his Punishments do proclaime his Honour? The which sentence may be iustified of all Martyrs, as also of the ancient Saints. For nothing hath made Ioseph the Patriarch, more celebrious & famous, then his Persecution comming from his owne Brethren; for whiles through enuy they sought him

to the *Madianits*, they were thereby become the Cause, that he was made Prince of all *Egypt*, & of his Brethren.

But passing ouer these points with a gentill touch; Let vs briefly gather togeather the many and great detrimments, which men suffer, who, that in the eye of man they may decline but the shadow of disgrace, do endeauiour with all stiffness, and resolution of mind, to reuenge the Iniuries receaued from their Enemies. First, they discover and betray their owne folly, whiles they seeke to cure a lesser Euill by a greater. For it is a Principle acknowledged by all, and taught by the Apostle. *Rom. 3. That Euill is not to be done, that Good from thence may rise;* Euen as greater Euills are not to be perpetrated, for the preuention of lesser. Who receaueth an iniury, falleth into *Malum Pœna*: Who reuengeth an Iniury, falleth into *malum Culpa*: But *malum Culpa* is incomparably for greater, then *malum Pœna*, seing this later maketh a man miserable but not wicked; the other maketh one both miserable and wicked, This *malum pœna* depriueth a man of a temporall Good, but *malum Culpa*, depriueth

ueth him both of temporall and Eternall Good. Therefore that man who to be freed of the Euill of Punishment, falleth into the Euill of Offence, may well resemble him; who to make his shoo (being ouer short) fitting to his foote, is content to cut of part of his foote, which is euident madnesse.

But there is not any man to be found so grossly exceeding the limits euen of naturall Reason in temporall matters; Neuerthelesse many are to be found so blinded, & seeled vp in iudgment, as that they feare not most heinouly to offend God, that thereby they may auoyd the shadow (as aboue I said) of disgrace among men, or that they may conserue the smoake of Honour with them. These men do fall into the indignation and hate of God, and if they do not recall and make a serious introuersion of their owne state in tyme, and performe great Penance, they shalbe punished with sempiternall shame and disgrace, & shall lose all eternall Honour and renowne. Furthermore such men by their reuengefull proceedings, do a most gratefull office to the Deuill and his Angels; vwho incite and stirre vp their

Enemies to offer to them Wrongs & Injuries, to the end that Emnity, and want of Charity may rise amōg them. Now how foule and vnworthy a thing is it to seeke rather to gratify the most cruell Enemy of mankind, then Christ Iesus, I leaue to the iudgment & consideration of all pious men.

But to proceed: it often falleth out, that he who hath receaved an iniurie, and seeketh reuenge, doth dangerously wound or kill his Enemy, and then by the sentente of the Prince, all his goods being confiscated, he is either to suffer death, or forced to fly his Country, to the vtter ruine & destruction of himselfe, his Children, and his whole House, and Family. Thus doth the Deuill play with, and delude such men, who couet more to be Vassalls and slaues to false Honour, then to become seruants and brethren to Christ, our supreme King, and Cohe-ryes with him in his most ample and euerlasting Kingdome. Wherefore since so great and heauy a losse doth expect, and waite for those foolish men, who contrary to the Precept of our Lord, refuse to be reconciled to their Enemies, let all others, who haue

true



true Iudgment, heare & follow Christ  
(the Maister of ys all) teaching in his  
Gospell, and confirming this his do-  
ctrine in workes, euen from the  
Crosse.

*The second Word, which is:  
Amen, I say to thee, this day  
thou shalt be with me in Pa-  
radise. Luc. 23.*

## CHAP. IV.

**A**N other Word, or rather ano-  
ther Sentence spoken by Christ  
vpon the Crosse, as S. Luke witnes-  
seth, was that bountifull and magnifi-  
call promise to the Thiefe, hanging v-  
pon the Crosse with him: *This day thou  
shalt be with me in Paradise.* The occa-  
sion of this speech of Christ was, that  
vwhen two theeues vvere crucified  
with him (the one on his right hand,  
the other on his left) the one of them  
increased the heape of his former sin-  
nes by blaspheming of Christ, and vp-  
brayding him with imbecillity and  
weaknes, saying: *Yf thou be Christ, saue  
thy selfe and vs.* I grant S. Mathew and  
S. Marke

S. Marke do write, that the Theeues crucified with Christ, did exprobrate to him his weaknes; But it is most probable, that S. Mathew and S. Marke did take the plurall number for the singular number; Which manner of speech is frequent in the sacred Scriptures, as S. Austin obserued in his booke of the Consent of the Euangelists. l. 3. c. 16. For the Apostle writing to the Hebrews, sayth: *They stopped the mouthes of Lyons, they were stoned, they were hewed, they went about in sheepskins, in Goate-skins;* and yet who stopped the mouthes of Lyons, was but one Daniell, and who was stoned, was but one Jeremy, and vvho was hewed in peces vvas but one Esay, Add hereto, that S. Mathew and S. Marke do not so expressly say, that both the Theeues did ypbraid Christ, as we find S. Luke expressly to vwrite: *Vnus autem de his &c. One of the theeues, that were hanged, blasphemed him.*

For the greater probability of truth, we may further say, that there cā be no reason alledged, why the same theefe should both blasphemē, and praise Christ. And whereas some do reply, that this theefe, who afore did blasphemē

blaspheme, did after change his Iudgement, and prayſed Chriſt, when he heard him ſay: *Father forgive them, for they know not what they do*: is euidently repugnant to the Goſpell; for S. Luke relateth, that Chriſt prayed for his Perſecutours to his Father, before the wicked Theefe begunne to blaſpheme. Therefore the iudgements of S. Ambroſe and S. Auſtine are to be embraced heerein, who maintaine, that of the two theeues, the one did blaſpheme, the other did prayſe and defend Chriſt. Therefore the other thiefe did anſwere to the thiefe blaſpheming, thus: *Neyther doſt thou feare God, whereas thou art in the ſame damnation?* Luc. 23. This good and happy thiefe, partly from the vertue of the Croſſe of Chriſt, and partly from diuine light and inſpiration, which then did begin to ſhine to him, vnder-tooke to correct his Brother, and to draw him to a more ſafe mynd & iudgment. The meaning of whole words is this: Thou wouldeſt imitate the blaſpheming Iewes, but they as yet haue not learned to feare the iudgment of God, becauſe they are perſuaded they haue overcome, and they do vaunt & glory

glory of their Victory, when they see Christ nayled to the Crosse, and themselves to be free and at liberty, suffering no euill. But thou, who for thy offences, hankest vpon the Crosse, and hastest towards death, why dost thou not begin to feare God? Why heapest thou sinne to sinne? And further, this happy Thiefe increasing in his good VVorke, and seconded vvith the light of the Grace of God, confesseth his finnes, and preacheth the Innocency of Christ: saying: *Es nos quidem iusti*, and vve are iustly (to vvith condemned to the Crosse) *but this man hath done no Euill. Luc. 23.*

Lastly, the light of Grace more resplendently shining, he addeth: *Domine memento mei &c.* Lord remember me, when thou shalt come into thy kingdome. Certainly the Grace of the Holy Ghost, which vvas in the hart of this Thiefe, is most wonderfull; S. Peter the Apostle denieth Christ; the Thiefe nayled to the Crosse confesseth him: The disciples going to *Emaus*, say, *But we did Hope*; the Thiefe confidently speaketh, saying: *Remember me, when thou shalt come into thy kingdome.* S. Thomas the Apostle denied

to belieue in Christ, except he saw that Christ had risen frō death, The Thiefe being vpon a Crosse and seing Christ fastened to the Crosse, doubteth not to acknowledge, that after he was to be a King. But who had taught this theefe so high Mysteries? He calleth that man *Lord*, whom he did behould naked, wounded, lamenting, openly derided and contemned, and hanging with him. He further sayth, that *Iesus* after his death, was to come into his kingdome. From which point we vnderstand, that the Thiefe did not dreame of any future temporall kingdome of Christ here vpon earth, (such as the Iewes do expect) but belieued that Christ after his death, was to be an *Eternall King* in Heauen. Who had instructed him in such sublime Sacraments? Certainly only the spirit of Truth, which did preuent him in the *benedictions of sweetnes*. Christ after his Resurrection said to his Apostles: *Christ ought to suffer these things, and so to enter into his glory.* But the Thiefe did foreknow this after a wonderfull manner, and did confesse it at that tyme, when there appeared no likelyhood in Christ to raigne, Kings do

52      *Of the seauen VVords*  
reigne vwhen they liue, and when they  
ceate to liue, they ceate to reigne. But  
the *Theefe* openly affirmed, that Christ  
by death was to come into his King-  
dome.

The vvhich point our Lord did  
explaine in one of his Parables, vwhen  
he said: *Luc. 19. A certaine Noble man*  
*went into a farre Country, to take vnto*  
*himselfe a kingdome, and to returne.*  
This our Lord said, being most neare  
vnto his Passion; signifying that by  
death, himselfe was to goe into a far  
distant Country or Region, that is, to  
an other life, or vnto Heauen, which is  
most remote from the Earth, and to  
goe, to the end to receave a most lar-  
ge and euerlasting kingdome; and after  
to returne at the day of iudgment,  
that he might make retribution ei-  
ther of reward or punishment to all  
men, according as they had deserued  
in this lyfe. Therefore of this king-  
dome of Christ, which presently after  
his death he was to receaue, the wyse  
*Theefe* said: *Remember me, when thou*  
*shalt come into thy kingdome.* But was  
not Christ a king before his death?  
Certainly he was, and therefore the  
*Magi* cryed out; *Vbi est, qui natus est,*  
*Rex*

*Rex Iudeorum* ! Where is he that is borne king of the Iewes? *Math. 2.* And Christ himselfe said to Pilate: *Thou saist, that I am a King; For this was I borne, and for this came I into the world, that I should giue testimony to the Truth. Ioan. 18.* Neuerthelesse he was a king in this world, as a stranger among his Enemies; and therefore he was acknowledged as a king only of few, but contemned and badly entreated by many. And in regard thereof he said in the Parable aboue cited, *that he was to goe into a far Country, to take vnto himselfe a kingdome; He said not, to seeke, or to gaine a Kingdome which did not belong to him, but to receaue his owne kingdome, and to returne, therefore the Theefe wisely said: VVhen thou shalt come into thy kingdome.*

To proceede; The kingdome of Christ signifieth not in this place any Regall Potency or Soueraignty: For this euen from the beginning he had, according to that of the Psalme 2. *I am appointed king by him ouer Sion, his Holy Hill; And in another place! He shall rule from sea to sea, and from the River euen to the ends of the world.*



54 Of the seauen VVords

*Psal. 71. And Esay sayth: cap. 9. A little one is borne to vs, and a sonne is giuen to vs, whose Principality is vpon his shoulder. And Ieremy, cap. 23. I will rayse vp David, a Iust branch, and he shall reigne a king, and shalbe wise, and he shall do iudgement and iustice vpon the earth. And Zacharias cap. 9. Reioyce greatly O daughter of Sion, make iubilati-  
on O daughter of Ierusalem: Behold thy king will come to thee, the iust and Saniour, himselfe poore, and riding vpon an Asse, and vpon a Coult the foale of an Asse. Therefore of this kingdome Christ did not speake in the Parable a-  
boue, neither the good thiefe, when he said, Remember me, when thou shalt come into thy kingdome: but both did speake of perfect Beatitude, by the which a man is exempted and freed from all seruitude and subiection of things created, and only is become subiect to God, whom to serue is to reigne, and he is constituted by God himselfe ouer all his Workes,*

*This Kingdome, so farre forth as it concerned the Beatitude of the Soule, Christ receaued euen from the beginning of his Conception; but as it concerned his Body, he had it not  
actually,*

actually, but only by right, vntill after his Resurrection. For whiles he was a Pilgrime or stranger heer vpon Earth, he was subiect to wearines, famine, thirst, iniuries, wounds, and to death it selfe: yet because the glory of the Body was due to him, therefore after his death he did enter into his glory, as due to him. For thus our Lord himselfe speaketh after his resurrection: *Ought not Christ to haue suffered these things, and so to enter into his glory?* Which glory is called his glory, because he is of power to communicate it to others, and in this respect he is said to be, *Rex gloria, Dominus gloria*, and, *Rex Regum*: And he himselfe saith to his disciples: *I dispose for you a Kingdome.* It is in our power to receaue glory, or a Kingdome, but not to giue; and accordingly it is said to vs: *Matth. 23. Enter into the ioy of thy Lord, and not into thy owne ioy.* Therefore this is that Kingdome, of which the good Thiefe sayd: *when thou shalt come into thy Kingdome.*

But heer the great Vertues, which shine in the prayer of this Holy Thiefe, are not to be passed ouer in silence; that therby we may the lesse wonder

at the answer which Christ our Lord made to him : he saith , *Lord remember me , when thou shalt come into thy Kingdome*. He calleth Christ Lord ; by which title he acknowledgeth himselfe to be his seruant , or rather his redeemed bondslaue , and confesseth him to be his *Sauour*. He adioyneth : *Remember me* , which is a word full of hope , Fayth , Loue , Deuotion , & Humility. He sayth not , *remember me , if thou canst* , because he belieued Christ could doe all things , neither saith he , *if it pleaseth thee* , because he was confident of Christs charity and goodnes. He saith not , *I desire the consort and participation of thy Kingdome* , because his Humility would not beare this kind of speech ; to conclude , he desireth nothing in particular , but onely saith , *remember me* , which is as much , if he had said , *If thou wilt vouchsafe only to remember me* ; if thou wilt be pleased to turne the Eye of thy Benignity towards me , it is sufficient for me ; because I am assured of thy Power and Wisdome , and vpon thy goodnes and Charity I wholly anker and stay my selfe . He lastly addeth this , *when thou shalt come into thy Kingdome* , to shew

shew that his desire was not fixed vpon any weake and temporary benefit, but that it aspired to thinges sublime and eternall.

Heere it followeth, that we consider the Answer of Christ: he sayth; *Amen*, I say vnto thee, this day thou shalt be with me in Paradise. That particle, *Amen*, is a word graue and solemne with Christ, the which he was accustomed to vse, when he would affirme any thing earnestly and vehemently. S. *Austin* was not afraid to say, that this word *Amen*, was (as it were) the oath of Christ, tract. 41. in *Iohn*. Properly it is no oath, since when our Lord said in S. *Mathew*; I say to you, not to swere at all. And a litle after: Let your speech be, yea, yea; no, no: And that, which is ouer and aboue these, is of Euill. Mat. 5. Nowv it is no way probable, that our Lord should haue sworne so often, as he pronounted *Amen*, since he vsed this word, *Amen* many tymes; And in S. *Iohn*, he sayth not only, *Amen*, but *Amen*, *Amen*. Therefore S. *Austin* truly said, that *Amen*, was as it were an Oath, but he said not, that it was an Oath. For this word, *Amen*, signifieth Truly; And

When one sayth, I say truly to thee, he affirmeth earnestly, and an earnest affirmation is peculiar to an Oath Therefore Christ with good reason said to the Thiefe, *Amen* I say to thee; that is, I truly do affirme, but do not sweare.

And indeed there were three emergent Reasons, which might cause the Thiefe to wauer and rest doubtfull of the Promise of Christ, except he had auerred it with so earnest an asseueration. The first may be drawne from the person of the *Thiefe*, who seemed not in any sort worthy of so great a Reward, or so great a guift. For who would imagine, that a *Theife* should from the Crosse presently passe to a kingdome? The second Reason is taken from *Christ* promising, who at that instant seemed to be reduced & brought to extremity of want, weaknes, & calamity. For the *Thiefe* might probably thus reason and discourse with himselfe: Yf this man during his life tyme, was not able to performe any thing in behalfe of his friends, shall not he be lesse able, being dead? The third reason may haue reference to the thing promised. For here *Paradise* is promised: but *Paradise* (as then all men tooke

tooke notice ) did belong not to the Soule, but to the Body; since by the Word, *Paradise*, a terrestriall Paradise was vnderstood by the Iewes. It had beene more credible to the *Thiefe*, and subiect to his beliefe, if our Lord had answered: *To day thou shalt be with me in the place of repose and refreshment with Abraham, Isaac, and Iacob.* For these Reasons therefore did our Lord premise those words: *Amen, Disce tibi.*

*Hodie, to day.* Our Lord sayth not, In the day of iudgment, when I shall place thee with the Iust vpon my right hand: Neither sayth he, After some yeares of thy being in Purgatory, will I bring thee to a place of rest; Nor doth he say: I will comfort thee after certaine Months, or Dayes; but he sayth, *This very day*, before the sunne shall set, thou shalt passe with me from the gibbet of the Crosse, to the delights of Paradise. A wonderfull Liberality or Bounty of Christ, and a wonderfull happines of the sinner. With iust reason therefore *S. Austin* ( following *S. Cyprian* herein ) is of Opinion, that this good *Thiefe* might be reputed a Martyr, and therefore escaping Purgatory,

tory, did passe from this World immediately to Heauen. The Reason, why the good *Thiefe* might be called a Martyr, is, in that he publikly confessed Christ, at such tyme, when his Disciples were afraid to speake a word in Honour of him; therefore in regard of this his free and ready Confession, his death with Christ, was reputed with God, as if he had suffered for Christ.

Those words: *Mecum eris*, *Thou shalt be with me*; though no other thing should be promised, then what these words only import, yet had it bene a great benefit and reward vnto the Thiefe: For as *S. Austin* writeth: tract. 5. in *Ioan.* *Vbi male poterat esse cum illo, & ubi bene esse poterat sine illo* VVhere could the good thiefe be euill being with Christ; and where could he be well being without Christ? For no small reward and remuneration hath Christ promised to those that follow him, when he said, *Ioan. 12.* *If any man minister to me, let him follow me; and where I am, there also shall my minister be.* But our Lord promised to the thiefe not only his presence or company, but further added, that the *Thiefe* should be in Paradise.

What



What the word *Paradise*, in this place may signify ( notwithstanding the different opinions of some ) needeth not be disputed of. For it is certaine, that Christ the same day after his death, was with his Body in the Sepulcher, with his Soule in Hell: for thus much the Creede of our Fayth deliuereth to vs. It is also no lesse certaine, that the Name either of Celestiall or Terrestriall *Paradise* cannot be ascribed either to the Graue, or to Hell. Not to the Graue, because that was a most narrow & strait place, only fitting to receaue and containe dead Bodies ( to omit, that the Body of Christ & the Body of the good Thiefe were not put in one and the same graue, ) Therefore it followeth, that if the *Graue* had beene vnderstood in this place, that promise had not bene fulfilled, *To day thou shalt be with me.* Neither can the Name of *Paradise* be aptly applyed to *Hell*, seing *Paradise* doth signify a garden of delights. And certainly in the terrestriall *Paradise*, there were trees, bearing fruite and flowers, there were also most cleare Waters, and an incredible sweetnes of Ayre. And in the celestiall *Paradise* there

there were, and are immortall pleasures, an inextinguible Light, and the seates of the Blessed. But in Hell, even in that place, where the soules of the holy Fathers did stay, there was no light, no sweetnes, no delight. True it is, that those soules were not tormented, but rather contrariwise, seeing the hope of their future Redemption, and the Visitation of Christ to come to them, did exhilarate & comfort them: yet notwithstanding this, they were detayned (as Captiues) in an obscure and darke Prison. For thus doth the Apostle (expounding the Prophet) speak: *Ephes. 4. Christ ascending on high, led Captiuitie captiue. And Zachary sayth, chap. 9. Thou in the bloud of thy Testament, hast let forth thy Prisoners out of the Lake wherein is no Water. Where those words, thy Prisoners, and, out of the lake in which there is no water, do not intimate any sweetnes of Paradise, but the darknes of a Prison. Therefore the name of Paradise signifieth no other thing, then the Beatitude of the Soule, which is placed in the Vision of God: for that is the true Paradise of delights; not corporall or locall, but spirituall and Celestiall.*

And

And this is the reason, why the *Theefe* beseeching and saying: *Remember me, when thou shalt come into thy kingdome*. Christ did not answer and say: *To day thou shalt be with me in my kingdome*, but, *in Paradise*. For Christ himselfe vvas not to be that day in his kingdome, that is, in perfect felicity of Body and soule; but he was to arrive thereto vpon the day of his Resurrection, when his Body was to become immortall, impassible, glorious, and not obnoxious or subiect to any seruitude. Neither would Christ haue the good *Theefe* to be partaker of this kingdome before the common Resurrection of all Bodies, and the day of the last Iudgment. Notwithstanding our Lord most truly and properly said to him, *To day thou shalt be with me in Paradise*, because that very day he was to communicate to the soule of the good thiefe, as also to the Soules of all the Saints in *Limbo Patrum*, the glory of the sight of God, which himselfe had receaued from his Conception. For this glory, or felicity is essentiall, and it is the supreme Good in the Heauenly Paradise. And certainly the propriety of the words of Christ is to be  
admi-

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admired. For he said not: *VVe shall be to day in Paradise, or, to day we will goe into Paradise;* but, *To day thou shalt be with me in Paradise,* as if he would haue said: Thou art this day with me vpon the Crosse, but thou art not with me in Paradise, in which I am, according to the supreme portion of the soule, but a litle after, yea this very day, thou shalt be with me, not only freed from the Crosse, but euen in *Paradise.*

*Of the first fruite of the  
second Word.*

**CHAP. V.**

**F**ROM the *second Word* spoken vpon the Crosse, we may gather certaine fruits of great worth. The first fruit is, the Consideration of the immense mercy & liberality of Christ, and how behoofull and profitable a thing it is, to serue him. Christ being oppressed with dolours, and paines, might not haue heard the *Theese* praying to him, but Charity made choyce rather to forget the sharpnes of his

tor-

torments, then not to heare a miserable sinner, so confessing himselfe to be. The same Lord, who was altogether silent at the maledictions and exprobrations of the Chiefe Priests, and the souldiers, would not through his Charity be so, to the cryes of a poore and penitent suppliant. He was silent to the reproaches vttered against him, because he is patient, he would not be silent to the confession of the Thiefe, because he is mercifull.

But vyhat shall we may say of the Liberality and Bouny of Christ? He vvhoe serueth temporall Lords, doth often take great paines, and gaine but little. Certainly we may daily see not few, who haue rauelled and spent our many yeares in Princes Courts, and yet in their old age they retorne home, almost Beggars. But Christ our Prince is truly liberall, truly magnificall; He receaued nothing from the Thiefe, but a few good Words, and a prompt desire of seruing and following him; and yet behould, with how great a reward he vvas recompensed. For first euen that day all his finnes were fully pardoned, which he had committed during the course of his whole life. Next,

he was adioyned to the Princes of his People, to vvit, to the Patriarchs and Prophets: To conclude, he was taken vp and aduanced to the participation and fruition of Christ his Table, of his dignity, of his Glory, and finally of all his Goods. Our Lord said: *To day thou shalt be with me in Paradise.* And vvhat our Lord had said, he presently performed: for he did not defer this his reward to another tyme; but that very day Christ enriched the Thiefe vvith a great reward, an abundant Reward, and a Rewvard amassed and heaped together of all the goods of Celestiall Happines.

Neither did Christ proccede in this manner of munificence only with this Thiefe. The Apostles only left their small boates, their places of receauing Tole or Tribute, and their poore Cottages, that they might serue Christ. But in recompence of this, Christ made them, *Princes ouer the whole Earth. Psal. 44.* He also subiected to their power, the Deuill, Serpents, & all kind of diseases. *Matth. 10.* A man hath giuen to the poore (for the honour and loue he beareth to Christ) a litle bread, or but some old cloaths, or ragges,

ragges, and yet in recompence hereof he shall heare Christ say at the day of Iudgment: *I was hungry, and you gaue me to eat; I was naked, and you couered me; Therefore take and possesse an eueralsting kingdome. Matth. 25.* To conclude, that I may pretermitt all other points of this Nature, Heare, and take notice of the incredible bounty and liberality of our Lord: but we must remember, He was God who thus promised: *Euery one, that hath forsaken house, or Brethren, or sisters, or Father, or Wyfe, or Children, or Lands, for my names sake, shall receaue an hundred fould, and shall possesse life eueralsting. Matt. 19.*

S. Hierome, and other holy Doctors do explicate this promise in this sort; To wit, that who sha I suffer losse of any temporal matter for Christ in this present life, shall receaue a double reward, and incomparably greater, then the thing which is left for Christ. For first, he shall receaue spirituall ioy (being a spirituall giift) in this life, vvhich is an hundred fould greater & more precious, then is that which is left for the loue of Christ. So as a man of a cleare and perfect Iudgment,



would sooner make choyce to retaine and keep that spirituall good to himselfe, then to change it for an hundred houses, Lands, or other such like things. Againe, as if this reward were but small, and not to be much prized, that happy Marchant or Negotiatour shall receaue in the world to come eternall Life, by vvhich word is signified an immense abundance, or boundles heaping together of all goods. But this is the vnlimited liberality of Christ our supreme Lord, towards those who are not afraid, or delay to bynd themselves seriously to his Seruice. Are not then such men euen distracted and de- priued of their Wits, who abando- ning Christ, make themselves thral, & Vassals to *Mammon*, *Epicurisme*, and *Luxurie*?

But some men will contest against what we heere teach, and auer, as neuer hauing tasted of the Riches of Christ, saying: All which is hitherto spoken, are but naked Words, since we daily see many seruants of Christ to be poore, abiect, contemptible, and in state deplorable. This *Hundredfold* which is here so greatly magnified, we see not. To this I answered. It is so indeed;

indeed; for a Carnall man neuer seeth that *Hundred fold* promised by Christ; because his eyes are not capable of such a sight; neither doth this man at any time tast that solid and true ioy, which a pure Conscience, and Seraphicall Charity towards God is accustomed to tast. But here I will produce an Example, from the which Carnality, and Sensuality may in some sort make a cōiecture of spirituall delights, and riches.

We read in the Booke of Examples ( *distinct. 3. exempl. 16.* ) of the most famous men of the *Cistercian Order*, that one *Arnulphus* ( noble by byrth, and of great riches ) leauing the World, and abandoning from him all temporall cares, became a Monke of the forsaide Order, vnder the famous Abbot *S. Bernard*. This man God did exercise and trye with diuers most sharp scourges of many corporall Infirmities, especially towards the later end of his life. But at one time, when his paines began to seize vpon him with greater violence then vsually afore, he cryed out with a great voyce, and said: *Vera sunt omnia, quæ dixisti Domine Iesu.* O Lord Iesu &c, all those

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things are true, which thou hast said. And when as those, who were about him, demaunded why he spake these Words, he replied: *Dominus in Euangelio suo dicit; Qui reliquerit diuitias &c.* Our Lord hath said in his Gospell, He who hath left his riches, and all other things for Christ; shall receaue an hundred fould in this life, and after wards life euerlasting. *Ego vim huius promissionis nunc demum intelligo &c.* I now at length do see and acknowledge the truth and force of this promise; and do confesse, that now I do receaue an hundred fould of all things, or goods, which I haue left. For the great bitterness of these my paynes is so pleasant and gratefull to me, through my hope of Gods good mercy of which these dolours are a pledge, as that I would not haue wanted this Hope and Comfort for so much riches of the world, though a hundred tymes doubled, as I haue left and forsaken. For certainly the spirituall ioy, which now is but in hope and expectation, doth a hundred thousand times exceed al worldly ioy which now actually, and in possession is. Thus far the forsaid Arnulphus his words. And I would desire the Reader maturely to weigh

weigh and consider of them, and then let him iudge, how much is to be esteemed and pryzed a certaine and firme hope (infused by God) of the present obtayning of eternall Beatitude and Felicity.

*Of the second fruite of the  
second Word.*

CHAP. VI.

**A**Nother fruite of the former second Word or Sentence, is an acknowledgment of the power of the Grace of God, and of the imbecillity and weaknes of mans Will. From the knowledge whereof we may learne, that it is a chiefe matter greatly to confide in the help of God, and greatly to distrust in our owne proper force and strength. Dost thou couer to know the power of the Grace of God? Behould the *good Thiefe*. This man was a notorious sinner, continuing in that most wicked state, till he came to suffer punishment vpon a Crosse, that is, almost till the instant of his death: And in so great a perill of Eternall damna-

damnation, there vvas not any who would relieue him either with counsell, or with other help or ease. For although he was placed neare to our Sauour; yet he did heare the High Priests, and the Pharisees, affirming him to be a Seducer, ambitious, and to affect the kingdome of another man. He heard his fellow *Thiefe* vpbrayding Christ with the same men. There was not any man in all that Presence, who would speake one word in defence of Christ; neither did Christ himselfe seeke to refute those blasphemies and maledictions. Yet notwithstanding all this through the most gracious & admirable fauour of God, whē the *Thiefe* seemed to haue no helpe for his Salvation; and being thus most neere to Hell, and most distant from eternall life, he being in a moment illustrated, and enlightned from aboue, and loathing his former vickednes, confesseth Christ to be innocent, and to be the king of the future World; And thus being made (as it were) a Preacher, he reprehendeth his fellow, perswadeth him to repentance, and in the eye of them all doth deuoutely and humbly commend himselfe to Christ.

To

To conclude, he did so beare himselfe herein, as that his penall torments vpon the Crosse, inflicted iustly vpon him, for his offence, was accepted and taken for his paines due in Purgatory; and thus instantly vpon his death, he entred into the ioy of his Lord.

From this then we may learne, that no man ought to despaire of his Saluation, seing this poore man, who came into the Vineyard almost at the last hower, receaued the revvard vvith those who came at the first. Contrariwise, the other *Thiefe* (that humane infirmity might more appeare) tooke no correption, or admonishment from that notable Charity of Christ, who prayed for his Crucifiers in so louing a manner, neither from his owne proper punishment, nor from the counsell and example of his fellow; nor from the vnaccustomed darknes, and cleauing of the stones, nor from the Example of those, who (after Christ was dead) returned back beating & knocking their Breasts; All vvich things did fall out after the Conversion of the good *Thiefe*, that from thence we might be instructed, that the one *Thiefe* without these helps could be conuerted,

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ted, the other with all the same, could not, or rather would not.

But thou wilt heere demaund, why God did inspire and giue the grace of Conuersion to the one Thiefe, and did not inspire it to the other? I answer, that sufficient Grace vvas not wanting to either. And if the one of them did perish, he perished through his owne fault; if the other vvas conuerted, he was conuerted through the Grace of God, but not without the cooperation of his owne free will. But thou wilt reply, Why did not God giue to both the Theeues that efficacious Grace, which is not refused, and reiected euen of hard and stony Harts? This belongeth to the secrets of God, the which it becommeth vs to admire, but not to search into: since it is sufficient for vs to know, that there is no *Iniquity with God*, as the Apostle speaketh, and that the Iudgments of God may be secret, but iniust they cannot be, as *S. Austin* teacheth. It behoueth vs rather to learne from this proceeding of God, not to deferre or prolong our Conuersion, till the end of our Life. Since though it happen to one man, to find the Grace of God at the last hower,



howver, yet to another it falleth out, to find Iudgment.

And if any man will reuolue or looke ouer Histories. and obserue the daily euents and chances, he shall certainly find them to be very few, vvhoe haue fortunatly and happily passed out of this World, if so they liued wickedly throughout the vvhole course of their life, but rather after their life negligently led, haue bene sent to eueralasting Punishment. As on the contrary, most few can be numbred, who haue liued piously and saintly, and yet haue perished vntrappily and miserably: but many may be reckoned, who after a vertuous and godly life haue arriued to sempiternall ioyes. Certainly they are ouer bold and ouer rash, who in a matter so much importing (to wit, life Euerlasting, or tormentes euerlasting) dare defer to remaine in deadly and mortall sinne but one day; since they may be receaued and depriued of this present life euery moment, and that after death there is no more place left for Pennance, and no Redemption in Hell.

Of the third fruite of the  
second Word.

## C H A P. VII.

**T**He third fruit of the same Sentence of our Lord may be gathered from that, if one will consider, that ther were three Persons crucified in the same place, & at the same houre: One, that was *Innocent* (to wit, *Christ*) an other *Penitent*, the good Thiefe, the third, *obstinate* and obdurate in his sinnes, the bad Thiefe. Or otherwise we may say, There were three Persons crucified at one time; *Christ*, who was euer excellently good; One Thiefe, euer notoriously wicked; Another Thiefe, who was sometimes wicked, sometyms holy. From this now vve may inferre, that no man in this life can liue without his Crosse, and that those labour in vaine, vwho hope and endeaueur to auoyde the same; but those are wise, who receaue their Crosse from the hand of our Lord, & do suffer the same euen till death, not only patiently, but also resignedly and wholly. That

That all good and Vertuous men are to haue their Crosses, appeareth from those words of our Lord: *Math. 16.* If any man will come after me, let him deny himselfe, and take up his Crosse, and follow me. And in another place: He that doth not beare his Crosse, and come after me, cannot be my Disciple. *Luc. 14.* The which point the Apostle clearely teacheth, saying, *2. Tim. 3.* All who will liue godly in Christ Iesus, shall suffer persecution. To whom are concordant the holy Fathers, both Latin, and Greeke. For greater breuity I will insist only in two. S. Austin who writeth: *Vita ista &c.* This life is a little Tribulation; If it be not a tribulation, it is not a peregrination; but if it be a peregrination, either thou litle louest thy Country, or without doubt thou sufferest Tribulation. in *Psal. 137.* And the same Father in another place: *Si putas te &c.* If thou be persuaded, that as yet thou hast suffered no tribulation, then thou hast not begun to be a Christian. in *Psal. 11.*

S. Iohn Chrysostome thus accordeth with the former Father: *A Christiani vita &c.* Tribulation is an indissoluble bond from the life of a Christian.

hom 67. ad Pop. And againe: *Non potest dicere &c.* Thou canst not alledge any one, who is exempt from tribulation, because he is iust. hom. 29. in Ep. ad Heb. To conclude, the force of Reason manifestly euicteth this point. Things contrary without a mutuall concertation and fight cannot stand together. Fier and Water, so long as they remayne in seuerall & remote places, rest quiet, and without iarring; But when they meet together, then instantly the Water begins to euaporate and send forth smoke, to leape (as it were) and to make a noyse, vntill either the water be spent and consumed, or the fire extinguished. *Ecclesiasticus* sayth, cap. 33. *Contra malum, bonum est; contra mortem, vita; Sic & contra virum iustum, Peccator.* Against Euill, is good; against death, Lyfe, so also against a iust man, is a sinner. Iust men are like to fire, they shine, they burne, they ascend high, & whatloeuer they do, they do it efficaciously, vigorously, and sparkily: But the Iniust resemble Water, they are cold, they slide vpon the earth, causing in euery place dirt & filth. What wonder then is it, if all good men do suffer persecution at the hands of the Wicked!

Wicked? But because euen to the consummation of the World, the wheate and the Darnell shall grow in the same field; the chaffe and the Corne in the same Barne; good and bad Fish in the same Net; that is, Vertuous & wicked men not only in the same World, but euen in the same Church; therefore it cannot be otherwise, but that vertuous and holy men shall receaue from the wicked and impious, Iniuries, and Tribulations.

But neither the wicked do liue in this world, voyde and exempt from the Crosse. For although they do not suffer persecution from the Iust; yet they do suffer from other wicked men; they suffer from their owne Vices; they suffer from a guilty and selfe tormenting Conscience. Certainly the most wise Salomon, who was thought and reputed most happy (if any man could so be) could not deny, but that he suffered his Crosse, when he said: *Vidi in omnibus &c. I saw in all things Vanity and affliction of mynd. And a litle after: I haue beene weary of my lyfe, seing all things vnder the sunne to be euill, and all things Vanity, and affliction of spirit. Eccl 3 And Ecclesiasti-*

cus also cap. 40. (a man very wise) hath deliuered this generall Sentence: *Great Busines and trauell is created to all men, and an heavy yoke vpon the children of Adam.* S. Austin sayth: *In ter omnes tribulationes &c.* Among all Tribulations not any is greater, then the Conscience of a mans sinnes. in *Psal. 43.* S. Chrysostome in his 1. Homily vpon Lazarus, teacheth, that the wicked do not want their Crosse. For if he be poore, Pouerty is to him a Crosse; if Pouerty be absent, then his owne vnbridled Cōcupiscence doth afflict him more vehemently; Yf he keep his bed for any disease, he lyeth vpon a Crosse; if he be free from diseases and infirmities of the Body, then is he inflamed with anger, which also is a Crosse.

But S. Cyprian demonstrateth, that euery man euen from his natiuity is borne to his Crosse, and to tribulation; and that he doth foretell & preface the same by his weeping, as soone as he is borne; For thus that Father writeth, *serm. de patientia. Vnusquisque nostrum &c.* Euery one of vs, when he is borne, & receaued into the World, taketh his beginning from teares; And although as yet he be ignorant of all things,

things, he knoweth no other thing euen at his first birth and natiuity, then to weepe; through a naturall prouidence he bewaileth the anxieties and labours of a mortall life; and the poore ignorant soule presently in the beginning doth protest, and foretell with lamentation and crying, the stormes of the world, into the which he is ready to enter and suffer. Thus S. Cyprian. Since then these things are so certaine, who can deny, but that the Crosse is common both to good and euill men?

It yet remaineth to make it euident, that the Crosse of vertuous men is short, light, and profitable, and continually the Crosse of the wicked, heauy, barren, and continuall. And touching the Crosse of Godly men, That it is short it cannot be denied, seing it cannot be extended beyond the terme or tyme of this lyfe. For iust men dying: Now sayth the spirit, they rest from their labours. Apoc. 14. And that, God shall wye away all teares, from their Eyes. Apoc. 21. That this present lyfe is most short, though whiles it is flowing avay, it seemes long and tedious, the sacred Scripture doth not obscurely signify, when it sayth: Job. 14. Breues



*dies hominis sunt &c.* The dayes of man are short; and man borne of a Woman, liuing a short tyme. And yet more: What is your lyfe? It is a vapour appearing a litle while, and after it shall vanish away. The Apostle, who may be thought to haue suffered a most heauy Crosse, and this for a long time; to wit, from his youth vnto his old age, yet doth thus speake hereof: 2. Cor. 4. Our tribulation, which is momentarie and light, worketh aboue measure exceedingly an eternall weight of glory in vs. Where he compareth his tribulation (suffered aboue thirty yeares) to an indiuisible moment of time; and he styles it but a small tribulation; to wit, to be hungry, to be thirsty, to be naked, to be stroken and buffeted; to suffer a daily persecution; to be thrice beate with rodde by the Romanes; fure times to be whipped by the Iewes; to be once stoned; to suffer shipwrack thrice; To conclude, to be conuersant in many labours, to be much in prison, subiect aboue measure to strokes and wounds, and to be often at the pit-brimme of death.

Now what Tribulations are to be accounted heauy, if these of the Apostle

He

Alle be truly light and easy? But what. If I should add & auer that the Crosse of Iust men it not only light, but sweet and pleasant, in regard of the superabundant cōsolation of the Holy Ghost, accompaning it? Christ himselfe thus pronounceth of his yoake, which may be said to be a Crosse: *Matth 11. My yoake is sweete, and my burden light.* And in another place: *You shall weepe and lament, but the world shall reioyce; you shalbe made sorrowfull, but your sorrow shalbe turned into ioy; and your ioy no man shall take from you. Ioan. 16.* And the Apostle crieth out: *I am replenished with all Consolation, I do exceedingly abound in ioy, in all our Tribulation. 2. Cor. 7.* To conclude, that the Crosse of the Iust, is not only short and light, but also fruitfull and most profitable, it cannot be denied, since our Lord plainly thus speaketh in S. *Mathew cap. 5. Blessed are they, that suffer persecution for Iustice, for theirs is the kingdome of Heauen.* And the Apostle in his Epistle to the Romans, *cap. 8.* bursteth out, saying: *The Passions of this tyme, are not condigne to the glory to come, that shalbe reuealed in vs.* With whome agreeth his Co-

pottle

posle S. Peter, when he sayth: *Communicating with the Passions of Christ, be glad, that in the reuelation also of his glory, you may be glad, reioycing.* 1, Pet. 6.

Now that the *Crosse* of the Wicked is most tedious, most heauy, and de-  
priued of all reward or fruit, is easily  
demonstrated. Certainly the *Crosse* of  
the wicked *Theefe* ended not with his  
temporall life, but continueth euen to  
this day in Hell, and shall continue for  
all Eternity; for the worme of the  
Wicked (in Hell) shall not dye, and  
their fire shall not be extinguished.  
And the *Crosse* of the Rich Glutton,  
which consisted in heaping together  
of Riches (the which our Lord most  
truly compared to thornes) was not  
ended in his death, as the *Crosse* of  
*Lazarus* the poore beggar was; but  
accompanying him euen to Hell, doth  
burne, and torment him, and forceth  
him to say: *I would to God, that a drop  
of Water might coole my tongue, be-  
cause I am tormented in this flame.*  
Thus we see, that the *Crosse* of the  
wicked neuer findeth end. And in this  
very time and life, how heauy and  
sharpe their *Crosse* is, the words of  
them,

them, whom the Booke of *Wisdom* introduceth as lamenting, do fully witnesse, *Sap. 5. We are wearied out in the way of iniquity and perdition, & haue walked hard wayes.* What? Are not Ambition, Couetousnes, Luxury, hard wayes? Are not those hard wayes, which inseparably attend vpon Vice; to wit, Anger, Dissentions, Enuy? Are not the workes, which spring from these (that is to say, treacheries reproaches, contumelies, Wounds, and death it selfe) hard wayes? Certainly, these are of that vvorking Nature, at that not seldome they force men (as being desperate) to become their owne Parricides and Butchers; and thus by flying from one *Crosse*, they fall vpon an other farre more insupportable, and dreadfull.

But let vs see, if the *Crosse* of the wicked do bring forth any gayne or fruit. Doubtlesly it cannot produce any thing, that is good; since *Thornes do not bring forth grapes, nor Thistles figs.* The yoake of our Lord maketh a man quiet, and reposed, according to his owne Words: *Take vp my yoake vpon you, and you shall find rest vnto your Soules. Matth. 11.* But the yoake  
of

of the Deuill ( which is contrary to the yoke of Christ ) what can it engender, but sollicitude and anxiety? And which ballanceth all other respects, the *Crosse* of Christ is a degree or step to euerlasting Happines: Ought not Christ to haue suffered these things, and so to enter into his glory? *Luc. 24.* Whereas the *Crosse* of the Deuill affordeth a passage to eternall punishment: Goe you into euerlasting fire, which was prepared for the Deuill and his Angels. *Matth. 25.* Such men, who are carefull of their soules health, let them not couet to descend downe from their *Crosse*, if so they be crucified with Christ, as the *Euill Thiefe* laboured to doe; but rather let them with the *good thiefe* adhere, & cleaue willingly to the syde of Christ, and let them pray to God, that they may obtaine Patience, but not a descending from the *Crosse*. For thus suffering together with Christ, they shall reigne together with him: *Si compati-mur, & conglorificabimur. Rom. 8.*

But they who suffer the *Crosse* of the diuell ( if they wilbe carefull of their owne good ) let them labour in all hast & speed to change their *Crosse*.

Let

Let them change the five yooke of Oxen, for one yooke of Christ. The *five yooke* of Oxen seeme to signify the labours and molestations, which the wicked vndergo, thereby to satisfy the pleasure of the *five Senses*. But these five yokes are changed for that one sweet and light yooke of Christ, when a man doth turne those labours, which before he suffered for the committing of sinne, through the grace of God, into labours and workes of Pen-nance. Happy is that soule, which knoweth how to crucify his flesh frō all vice and concupiscence; and what riches or charges he hath heeretofore wasted, in nourishing and feeding his sensuality, so much to bestow after in Almes deeds; and what time he hath lost in attending, or visiting great Persons, or in affecting of Ambition, to redeeme the same tyme, by spending so much in Prayer, reading of deuout Bookes, and in seeking the fauour of God, and of the Princes of the Hea-venly Court; for by this meanes the *Crosse* of the euill Theefe, may be chā-ged for the *Crosse* of Christ; I meane, a *Crosse*, which is grievous and bar-raine, for a *Crosse* which is light and fruitfull,

Most

Most wisely (as *S. Austin* relateth) did a noble Commander in the wars, discourse with his fellow souldier, touching the commutation & change of his *Crosse*; his words are these: *Dis queso te &c* I pray thee tell me, where do we intend to arrive by all these our labours? What end do we project in our thoughts, or seeke after? To what end do we thus warre and play the souldiers? Can there be any greater hope for us in the Court, then to become the Emperours friends? But what is there, which is not fragile, uncertaine, and full of dangers, and by how many dangers do men there ascend to greater dangers? And how long shall this our state continue? If I wilbe a friend of God, behould I am so made at this instant. Thus much *S. Austin* recordeth. *Lib. 8. Confess. c. 6.* Heare we may see, how wisely this worthy souldier (in accounting the labours spent in seeking the favour of the Emperour, to be most troublesome, and painfull, and often vnprofitable) did proceed; and in endeavouring to change them into labours more sweet, more short, and more profitable, for the purchasing of the friendship and loue of God. And thus accordingly



dingly these two happy Souldiers did presently turne the Current of their life, for both of them abandoning their secular Warfare, began to be spiritual souldiers only to God. And which did more redouble their ioy, was, that both of them had wyues, who hearing of this vnexpected chāge of their Husbands, did themselves most willingly and chearefully dedicate their Chastity to God.

*The third Word, to wit, Ecce mater tua, Ecce filius tuus. Behould thy Mother, Behould thy Sonne. Ioan. 19. is literally explicated.*

## CHAP. VIII.

**T**He last Sentence of those three, which belong to the Charity of our Neighbour is this: *Ecce mater tua, Ecce filius tuus. Behould thy Mother, Behould thy Sonne.* But before we descend to these VVords, certaine precedent words of the Euangelist are to be explicated, for thus S. Iohn speaketh:

kech: There stood by side the Crosse of Iesus his mother, and his mothers sister Mary of Cleophas, and Mary Magdalen. VVhen Iesus therefore had seene his mother, and the disciple standing, whom he loued, he sayth to his mother: Woman: behould thy sonne. After, he sayth to the disciple: Behould thy Mother; And from that hower the disciple tooke her for his owne. Ioan. 19. Of the three women, which stood neere to the Crosse of our Lord, two were most eminent and well knowne; to wit, Mary the Mother of God, and Mary Magdalene; Touching Mary of Cleophas, there is some question or doubt. The common opinion is, that Mary of Cleophas was German-sister to the B Virgin Mother of God, borne of S. Anne by a second husband: to which two Maries, some do adde a third sister, called Mary Salome. But this last Opinion is wholly to be reiected, since it is not credible, that three sisters should be called by one, & the same name. Againe, the constant sentence of learned and pious men, is, that S. Anne was the mother only of the Blessed Virgin, neither is there any mention, of Mary Salome in the Gospels. For where S. Marke writeth:

Mary

Mary Magdalene, Mary of Iames, and Salome bought spices; The word, Salome, is not of the second Case, as it is signified *Mary of Salome*, as before it is said, *Mary of Iames*; but it is of the first Case, and of the feminine Gender, as appeareth from the Greeke word *σαλωμη*.

To conclude, *Salome* was the wife of *Zebedeus*, and mother of *S. Iames* and *S. Iohn* the Apostles, as appeareth out of *S. Mathew*, and *S. Marke*; as *Mary of Iames*, or *Cleophas*, was the wyfe of *Cleophas*, and mother of *S. Iames* the yonger, and of *S. Iude*, or *Thaddeus*. Therefore the truth of this point is, that *Mary of Cleophas* was called the sister of *Mary* the mother of God, because *Cleophas* was the Brother of *S. Ioseph*, spouse to the *B. Virgin Mary*: for the wyues of two Brethren may rightly be called sisters betweene themselves. In which respect also *S. Iames* the yonger, is called the Brother of our Lord; to wit, the sisters Sonne, as aboue we said of *S. Ioseph*. This History *Eusebius Casariensis* recorderth, and produceth a faythfull and most credible Authour *Egesippus* who lived in the later end of the dayes of the A-

postles. The truth also of this point is confirmed by S. Ierome.

There is also an other literall doubt, which here occurreth, to be solued, How S. Iohn can say, that these three women did stand *iuxta crucem Domini*, by side, or neare to the Crosse of our Lord, seeing Marke and Luke, do write, that they did stand farre of from the Crosse. S. Austin reconcileth these seeming different testimonies, saying that these holy women might be said to stand aloofe from the Crosse, and neare to the Crosse. A farr off, if their standing be compared to the souldiers and other Ministers, who were so neare to the Crosse, as that they did touch it. Neere to the Crosse they may be said to stand, because through their neerenes they might easely heare the voyce and words of Christ, the which the common People could not in regard of their greater distance. It also may be further said, that those three holy Women, during the Passion did stand farre of the Crosse, as being hindered by the common People and the souldiers; but a litle after the Crucifixion was accomplished, & many departing away, those three womē with  
S. Iohn

S. Iohn did draw more neere vnto the Crosse. But against this may be vrged; that supposing this construction, how could then the *Blessed Virgin* and S. Iohn vnderstand, that those words of our Lord, *This is thy Sonne, This is thy Mother*, were spoken of them, seing a great company of persons were there present, and Christ did not call either the Virgin, or the Disciple by their proper name, or appellation?

To this I answered, that those three Women and S. Iohn did stand so neere vnto the Crosse, as that our Lord might easily designe and point out with his eyes the persons, to whom he did speake; especially seing it is certaine he directed those words to such as were his friends, and not to strangers. Now among those, who were his owne friends, there was no other man there present, to whom he could say, *This is thy Mother*, then S. Iohn; nor any other Woman, who through death was deprived of her sonne, then the B. Virgin. Therefore he said to his Mother: *Behould thy Sonne*, and to his Disciple: *Behould thy Mother*, Of which words this is the sense & meaning: I now passe out of this World to my Father, and

because I know thou art my *Mother*, and that thou hast neither parents, nor husband, nor brethren, nor sisters; therefore not to leaue thee destitute of all humane comfort and ayde, I do commend thee to the charge and care of *John* my most deare Disciple. He shalbe to thee in place of a Sonne, and thou to him in place of a Mother. Which wholsome counsell, or command of Christ did greatly please them both, and ech of them (as is credible) accepted thereof with a yealding submission of head and body. And *S. John* speaking of himselfe sayth *And from that heure, the Disciple tooke her for his owne: Ioan. 19.* That is, he presently obeyed the words of Christ, accounting her among those Persons, whose charge, care, and prouision did belong to him, and such were his Parents being old, *Zebedeus*, and *Salome*.

But now here ariseth another littrell doubt, *S. John* was one of those who said: *Eccc nos relinquimus omnia &c.* Behould, we haue left all things, and haue followed thee, what therefore shall we haue? *Matt. 19.* Now among those things, which they had forsaken, our Lord himselfe reckoneth Father & Mother,

Mother, Brethren and sisters, House & Lands. And of this S. John himselfe, & of his Brother S. James, S. Mathew thus writeth, c. 4. *Illi autem relictis retibus & patre, secuti sunt eum &c.* And they forthwith left their nets and Father, and followed him. What? did he, who left one Mother, presently receive another Mother? But the Answer here is obvious and facile: For the Apostles, that they might follow Christ dismissed and parted with Father and Mother, so far forth, as they might be any hinderance to them for the preaching of the Gospel, as also so far forth, as might concerne any profit or humane delight, to be taken by conversing with them. But the Apostles did not shake of the Care, which by force of Iustice they were bound to exhibite vnto their Parents, or which touched the direction and instruction of their Children, or helpe & succour of the needy and distressed.

And this is the Reason (as Doctours generally affirme) why a sonne cannot enter into a Religious Order, who hath his Father, or Mother spent or wasted through old age, or so oppressed with povertry, as that they be notable



able to maintaine their life without the sustentation & help of their Sonne. In this sence therefore *S. Iohn* did leaue Father and Mother, when they did not stand in neede of his labour and care; But he did vndergoe the charge and sollicitude of the *Blessed Virgin* the Mother, at the command of *Christ*, because she was deprived of all humane help and consolation. God indeed could easily without mans labour, haue prouided by the ministry of his Angels, all things which were necessary for maintayning of her life: (for to *Christ* himselfe the Angels did minister in the desert) yet it was his good pleasure thus to proceed with *S. Iohn*, that so he might leaue this meannes of succour to the *Blessed Virgin*, & also thereby honour *S. Iohn*. For God sent *Elias* to prouide and take care of the Widow, not that he could not nourish and feede her by the Help of the Crows, as before he had done, but that God might thereby more blesse the Widow, as *S. Austin* admonisheth. So it pleased our Lord to commit the sollicitude of his Mother to his Disciple, thereby to manifest, that *S. Iohn* was more beloued of him, then

then any of the rest of his Disciples. For in this mutation & change of the Mother, is fulfilled that Sentence: *He who hath left his Father and Mother &c. shall receave an hundred fould, and shall possesse life euerlasting. Math. 19.* For he truly receaved an hundred fould, who left his mother, being the wyfe of a poore fisher, and receaved to his care, as Mother, the Mother of the Creatour, the Lady of the World, being full of Grace, and blessed among all Women, and after to be exalted to the Celestiall Kingdome, aboue all the Quyres of Angels.

*Of the first fruit of the third Word.*

C H A P. IX.

**F** Rom this *third Word*, or sentence severall fruits may be gathered, if all points thereof be diligently pondered. And first is collected and manifested from thence Christs infinite desire of suffering for our Salvation, that so our Redemption might be made most full and copious. Other men are  
I very

wary in their death, especially in a violent death, being full of dishonour and contumely, that their neereſt friends be not present thereat, for feare that their owne dolour and griefe through their friends ſight be augmented. But Chriſt not content with his owne ſufferings (and thoſe moſt cruell, and attended on with all reproach and contumely) would haue his owne Mother and his Diſciple whom he loued, to be preſent, and to ſtand neere to the Croſſe; that ſo the griefe of the Compaſſion of his owne friends, might giue an increaſe to the griefe of his Paſſion. Chriſt being vpon the Croſſe, reſembled (as it were) foure fountaines of Bloud abundantly ſtreaming; For his will and pleaſure was, that his owne Bl. Mother, his beloued diſciple, *Mary* the ſiſter of his Mother, and *Mary Magdalene*, who moſt ardently aboue all other VWomen loued him, ſhould be preſent at his death, that from them, foure fountaines of teares ſhould burſt out; ſo as he ſhould be almoſt no more troubled at the effuſion of his owne bloud, then he was at that copious ſhowre of teares, which the griefe of them then preſent did ex-

sort,

tort, and force from their eyes and  
Hafts.

It seemes to me, that I heare Christ  
saying: *The sorrowes of death haue com-  
passed me. Psal. 17.* For that sword fore-  
told of good old *Simeon*, which should  
pierce the soule of my most innocent  
Mother with incredible griefe and  
anxiety, doth euen wound my hart.  
But o bitter death, dost thou separate  
not only the soule from the body, but  
also the mother, from such a Sonne?  
Therefore dolour would not suffer me  
to say: *Mother*, but, *Woman behould  
thy Sonne.* God so loued the World,  
that for the redeeming thereof, he was  
content to giue his only begotten  
Sonne; and the Sonne so loued the Fa-  
ther, as that for his honour he was  
ready to shed, & powre out his owne  
most precious bloud. And not being  
content only with the dolour of his  
*Passion*, he added thereto the dolour of  
*Compassion*, that so he might become  
a most abundant satisfaction for our  
sinnes. Therefore from hence it ap-  
peareth, that both the Father and the  
Sonne do commend their Charity to  
vs after an ineffable manner, that  
thereby we may not perish, but that

we may obtaine life euerlasting. And yet mans hart doth hitherto resist so great a Charity, & maketh choyce rather to try the wrath and indignation of the Omnipotent liuing God, then once to tast the sweetnes of Mercy, & to yield to the Charity of diuine Loue.

Verily we are most vngratefull, & worthy of all punishment, that since Christ loued vs with such an ardēt affection, as that he was content to suffer for vs much more, then necessity vrged. From whereas one drop of his bloud was sufficient for our Redemption, he neuerthelesse would spend it all, and suffer innumerable other punishments besides: And yet notwithstanding all this, we are loath and forbearing (for his loue, and for our owne health, and good of our soule) to endure and suffer euen so much, as is but needefull. The cause or source of so great a sluggines and madnes is, in that we do not ponder and meditate on the *Passion* and Charity of Christ, with that serious introuerliō of mind, with which we ought, and that we do not appoint, or designe times and places, spending so great a busines, but only read, or heare the passion of Christ,

Christ briefly, negligently, and cursorily. Therefore the holy Prophet admonisheth vs, saying *Thren. 1. Behould & see, if there be any griefe, like to my griefe.* And the Apostle sayth: *Thinke vpon him, who endured of sinners such contradiction against himselfe, that you be not wearied, fainting in your minds. Hebr. 12.* But the tyme shall hereafter come, when fruitlesly, and in vaine we shall repent our selves of so great ingratitude towards God, and of supine negligence of our owne Saluation.

There are many, who at the last day, repenting, and sighing for anguish of spirit, shall say, *The sunne of Iustice hath not shined to vs. Sap. 5.* Neither shall they first then begin thus to lament, but before the day of Iudgmēt, I meane, that as soone as they shall shut and close the eyes of their body by death, the eyes of their soule shall be opened to them, and then they shall see those things, the which when time and opportunity was, they would not once behould.

Of the second fruite of the  
third Word.

CHAP. X.

**A**N other fruit growing from the roote of *this VWord*, may be taken from the Consideration of the mystery of the three Women, which stonde neere vnto the Crosse of our Lord. For *Mary Magdalene* did beare the person of the Penitents, & therein of those, who did begin to serue God. In *Mary of Cleophas* may be figured the state of those, who do go on forward and profit in Vertue. In *Mary the Mother of Christ* and a Virgin, may be personated the state of those, vvho are Perfect, with whom we may deservedly ioyne *S. Iohn*, who was a Virgin, and was vvithin a short tyme to become Perfect, if at that present he were not. All these, and only these are found to stand neere vnto the Crosse of our Lord: for those, who lue in state of sinne and neuer thinke of doing any pennance for their wicked liues, stand far off from the Crosse, which is the scale



scale or ladder to Heaven.

Furthermore, all those not without cause stand neere vnto the *Crosse*, who need the ayde of him, that was crucified; for such as be Penitents and Beginners in the way of Iustice, do wage Warre with Vices and Concupiscences, and stand greatly in need of the assistance of Christ our Captaine, that they may be encouraged to fight, whiles they behould him combatting with the Old Serpent, and not descending from the *Crosse*, vntill most happily he had triumphed over him. For thus doth the Apostle speake to the Colossians cap. 2. *He spoyled the Principalities and Powers, leading them confidently in open shew, and triumphing over them in himselfe.* And a litle before: *Fastening to the Crosse, the handwriting of the Decree, which was against vs.*

Those, who do profit in the way of our Lord, signified by *Mary of Cleophas*, who was a Woman married, and brought forth sonnes, which were called the Brethren of Christ; do also need the help of the *Crosse*; lest otherwise the cares and anxieties of this world, with the which they are neces-

farily entangled *do choke the good seeds*; or that they labouring by night, *do catch nothing*. Therefore such Persons ought to goe on forward in spirituall profit, and to behould Christ vpon the *Crosse*; who not satisfying himselfe with those good works (being many and great) which before he had done, would by the meanes of the *Crosse*, proceed to works of a higher Nature, from whence he would not descend, till he had overcome, and put to fight his Enemy. For nothing is more deadly or damageable to those who are in progresse of Vertue, then to become wearie in their course, and to cease to goe forward, since as *S. Bernard* sayth *Ep. ad Garinum*. *In via Virtutis non progredi, regredi est*; In the way of Vertue not to goe forward, is to goe backward; who putteth the example of the Lader of *Iacob*, vpon which all do ascend or descend, but not any doe stand still.

To conclude, those who are in state of Perfection, liuing a single and vnmarried life (especially if they be *Virgins*) as the *B. Virgin* the Mother of Christ, and *S. Iohn* the Disciple of Christ, and beloued of him aboue o-  
ther

ther in regard of his Virginity were; these perfect Persons (I say) stand in great necessity of the aide and supportance of Christ crucified; since such, as are placed in a more eminent & high degree, ought greatly to feare the blasts of Pryde, except they be founded and rooted lowly in Humility. For although Christ did often shew himselfe to be a Maister of Humility, as where he said: *Learne of me, because I am meeke and humble of Hart: Math. 11.* As also in teaching vs, *To sit in the lowest place: & where he repeateth so often: who so exalteth himselfe, shalbe humbled, and who humbleth himselfe shalbe exalted. Luc. 18.* Yet he neuer manifested himselfe to be a Maister of Humility in a more high degree, then when he was seated in the Chayre of his Crosse. Which point the Apostle will declared in those words: *He humbled himselfe, made obediēt vnto death, even the death of the Crosse. Phil. 2.* For what greater humility could be imagined, thē that he who was omnipotent, should suffer himselfe to be bound, & nayled to the Crosse? Or that he, in whom are all the treasures of Wisdom and knowledge of God, should

be content to be reputed, as one mad or distracted, by *Herod* and his army, and through scorne to be cloathed with a whyte garment? Or lastly, that he, *who sitteth upon the Cherubims*, should brooke himselfe to be crucified in the middt of theeues? Truly who will seriously glasse himselfe in the mirrour of the *Crosse*, will proue ouer indocible, if he do not learne and confesse, that as yet he is most farre from obtayning true Humility; howsoeuer he may be thought to haue made some progresse & aduancemēt therein.

*Of the third fruite of the  
third Word.*

## CHAP. XI.

**I**N this third place we learne from the Chayre of the *Crosse*, and from the words of Christ spoken to his Mother, and his Disciple, what is the duty of God Parents towards their *Sonnes*, and reciprocally of good sonnes towards their Parents. We will begin with the first. Good Parents ought to loue their Sonnes, yet to re-  
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fraine and proportion their loue to them, as that it may be no impediment to the Loue of the Parents towards God. And this is that, vvhich our Sauiour teacheth in the Gospell, *He that loueth his Sonne or his daughter more then me, is not worthy of me. Math. 10.* This Precept the B. Virgin most precisely obserued. For she staid neere to the Crosse with great Griefe, and with great Constancy. Her Griefe did witness the extremity of her loue towards her Sonne, hanging vpon the Crosse: her Constancy did testify her great obseruance and duty towards God, reigning in Heauen. She did behold her innocent sonne with great anxiety and care of mind (whom she so dearely loued) suffering most bitter dolours and paines, yet did she not labour either in words or action to hinder those his afflictions (though she could) because she did well know, that her Sonne was to vndergoe all those torments, by the defined Counsell, & prouidence of God the Father.

Loue is the Measure of Griefe; therefore the Mother did much lament, to behold her sonne to be so cruciated and afflicted, since she loued him

him much. And how could it otherwise be, but that the *Virgin* ( the mother of Christ ) should most ardently loue her sonne; since she was well priuy, that her sonne did exceede all the sonnes of men, in euery degree of Prayse, and that her sonne was in a more strict bond to her, and did more nearely belong to her, then any other sonnes do belong vnto their Mothers. The reason why Women do loue their sonnes, is accustomed to be two-fold. The one is, in that they bare and brought their sonnes forth into the World; The other in that the sonnes become famous for their deportment and good deserts For otherwise there are not Mothers wanting, who do but litle loue, or rather hate their sonns, if either they be of any deformity in body, or do proue wicked, or vngratefull and vnnaturali towards their Parents,

Now the *B. Virgin* ( the mother of Christ ) loued her Sonne for both these respects in a more intense and high degree, then any other Mother euer loued her sonne. For first, Other women alone do not generate children, but in the generation of them they haue their husband for their Companion

nion in that Act. But the Blessed Virgin alone did generate her sonne; *Since a Virgin did beget, and a Virgin did bring forth.* And as Christ (our Lord) in his diuine generation had a Father without a Mother; so in his humane generation he had a Mother, without a Father. And although it may be truly said, that Christ was conceived of the Holy Ghost, yet the Holy Ghost is not the Father of Christ, but the Effectour and maker of the Body of Christ. Neither did the Holy Ghost frame the body of Christ, of his owne proper substance, which peculiarly belongeth to a Father; but he formed it of the most pure bloud of the Virgin. Therefore the most *Holy Virgin* alone, without the company of a Father, did beget and bring forth her Sonne. And she alone doth challenge her Sonne, as whole to herselfe; and the reupon did more loue him, then any other Mother euer loued her Ospring.

Nowv so far forth as belongeth to the second Reason: The sonne of the *Blessed Virgin* was, and is specious, and beautifull *above the sonnes of men*; and doth excell both men and Angels in all manner of prayse. Therefore it followeth,



loweth, that the *Blessed Virgin*, who loued her *Sonne* aboue all others, did also condole and deplore his death & passion more, then all others. This point is so vnderstandable, as that *S. Bernard* is not afraid to say, that the Griefe of the *B. Virgin*, conceaued touching the Passion of her Sone, might be called the Martyrdome of her Hart, according to that of *S. Simeon*; *Thy owne soule shall a sword pierce*. And because the martyrdome of the Hart seemeth more intollerable, then the martyrdome of the Body, *S. Anselme* writeth, that the dolours of the *B. Virgin* were more sharpe and insufferable, then any corporall martyrdome. Certainly our Sauour, when praying in the garden of *Getsemani*, he suffered his hart to be martyred, and strongly apprehending all the paines and torments which the next day he was to vndergoe, and withall giuing (as it were) the reines and liberty to griefe and feare, began so vehemently to be cruciated and afflicted, as that a bloudy sweat distilled from his whole Body; The which is not read to haue fallen out in his corporall Passion.

Therefore the *B. Virgin* double-ly

ly suffered most bitter paine, and acerbity of affliction, through the sword of Dolour penetrating her soule. And yet in that she was most willing, that the honour and glory of God should ouerweigh the loue, which she did beare to the flesh of Christ; therefore she stood neere vnto the Crosse, full of all constancy and spirituall resolution, looking without any shew of impatience vpon her Sonne then suffering. She did not fall vpon the Earth, halfe dead (as some do imagine,) she did not teare the hayre from her Heade; she did not after a womanish manner bewaile and crye out, but she entertained & welcomed with all eauenness and serenity of mind, what was to be tollerated, as proceeding from the good pleasure and Will of God. She greatly loued the flesh of her sonne; she more loued the honour of the Father, & saluation of the World; which two points the Sonne himselfe did more loue, then the safety and health of his owne Body. Furthermore, the assured Fayth of the Resurrection of her Sonne, to be after the third day (of the which she neuer doubted) did so animate her, and minister new spirits

of

of Constancy, as that she did not stand in need of humane Consolation. For she knew well, that the death of her Sonne, was like vnto a most short sleepe, according to that of the Prophet: *I haue slept, and haue bene at rest, and I haue risen vp, because our Lord hath taken me.* Psal. 3.

All good & pious Christians ought to imitate this Example; I meane, they ought to loue their Children; but not to prefer them in loue before God, who is the Father of all, and who loueth them better, and in a more perfect manner, then we know how to loue. And first Christiāns ought to loue their Sonnes with a manly & prudent loue; not bouldstering, or encouraging them when they do euill, but bringing them vp in the feare of God; and correcting them not only with words, but euen with strokes, if either they offend God, or neglect their studies, and learning. For this is the will of God, reuealed in the Holy Scriptures, as Ecclesiasticus speaketh, *cap. 7. Hast thou children? instruct them, and bow them from their childhood.* And we read of Toby, that, *he taught his Sonne from his infancy to feare God, and to abstaine from*

from all sinne. And the Apostle Ephes. 6. admonisheth Fathers, that they do not prouoke their Children to anger, but do bring them vp in discipline & correction of our Lord; that is, that they vse them not as seruants, but as freemen. For those who beare themselves ouer seuerely, and austerely towards their Children, continually checking or striking them for the least fault, do treat them as bondslaves; so causing them either to be of a base and dejected disposition, or els to fly away from their Parents. Now those, who are ouer indulgent, do make their Children wicked; nourishing & bringing them vp, not for the kingdome of God, but for Hell.

The true way for the education of Children, is, that Parents do instruct them in discipline, so as they may learne willingly and promptly to obey their Parents and maisters; and when they do erre and offend, that they do correct them paternally, that so the Sonnes may vnderstand themselves to be chastized out of Loue, not out of Hate. Furthermore, if so it shall please God to call any of them to the Clergy, or to some religious Order, let not the

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Parents

Parents resist so good a resolution, for feare they may resist God, who is the first Father of all men; but let them say with holy Iob, *Our Lord gaue, and our Lord hath taken away, The name of our Lord be blessed.* To conclude, if children be taken from their Parents by vntimely death (the which thing did chiefly happen to the *Blessed Virgin*) let them consider & ponder the iudgments of God; who often taketh some out of this World by death, to preuent that malice and sinne do not change their good and vertuous mind, and so perish eternally. Certainly if Parents did sometymes know, vpon what counsell and inducements, God thus worketh, they vould not only not bewaile the death of their Children; but they would euen reioyce thereat. And if the fayth & hope of the Resurrection did feelingly, and liuely worke in vs (as it did in our *B. Lady*) we should no more grieue, when any of our sonnes or friends do dye before they arrive to old age, then when any of them begin to sleep before it be night, since the death of a faythfull and pious man is a kind of sleepe, as the Apostle admonisheth vs, laying:

saying, 1. *Thess.* 4. I will not haue you ignorant concerning them that sleepe, that you be not sorrowfull, as others are, that haue no Hope. Heere he mentioneth rather Hope, then faith, because he speaketh not of euery Resurrection, but of a blessed and glorious Resurrection, which leadeth to true lyfe, and such was the Resurrection of Christ. That man therefore, who firmly belieueth, that there shalbe a Resurrection of the flesh, and hopech, that his Sonne taken away by immature death, shall after rise to glory; hath no reason of griefe, but rather of ioy because the health of his sonnes Soule is placed in great security and safety.

I heere'come to the duty of a Sonne towards Parents, the which Christ dying, performed in a most full and ample manner toward his Mother. It is the duty of children, to render mutuall duty to their parents. 1. *Tim.* 5. Now, Sonns do render mutuall duty to their parents, when they procure all things necessary for their parents being in age: Euen as the Parents haue provided for their children being yong, or not able to get things touching dyer or apparell, Christ therefore did com-

mit the charge of his mother ( growing aged, and hauing not any one to take care of her, after the death of her Sonne) to *S. Iohn*, adopting him ( as it were ) for her Sonne, saying to her, *Behould thy Sonne, & to S. Iohn, Behold thy Mother.* Now heere our Lord accomplished the function of a Sonne most fully towards his Mother; and this seuerall wayes. For first he assigned to her a Sonne who being of the same age with Christ ( or rather a yeare yonger ) was most fitting to vndergo the charge and care of the Mother of our Lord.

He furthermore out of the twelue Apostles, made choice of him to this incumbency and labour, whome our Lord himselfe chiefly loued, and of whome he also did know himselfe to be greatly againe beloued; therefore he might well repose greater confidence and trust in him, touching his diligence towards his Mother. Againe, our Lord assigned him, whome he knew was to liue very many yeares, and therefore without any doubt to ouer liue his Mother. To conclude, our Lord was not wanting in his duty to his Mother euen at that tyme, when  
his



his thoughts were to be busied, touching his owne anxieties and dolours. For at that tyme a man might probably thinke, that his cogitations were only fixed vpon the suffering of his corporall dolours, and iniuries of his enemies, and in tasting the most better cup of his neare approaching death, so as he could not turne his thoughts to any other affaires. Neuertheles his charity towards his mother overcame him, and so litle regarding his owne state, his care was touching the consolation and comfort of his mother; neither did the expectation of the promptitude and fidelity of S. Iohn deceaue him; for from that houre the disciple tooke her for his owne. Ioan. 19.

This Prouidence, which Christ had towards his Parent, ought with greater reason to be performed by other Sons towards their Parents. For Christ did lesse owe to his Parent, then other men do their Parents. Other men are so obliged to their Parents, as that they are neuer able to requite it. For they owe their life to them, for which the Sons cannot make any iust satisfaction. Ecclesiasticus saith: remember that thou hadst not beene borne, but for the. Eccl.

But Christ (and he alone) is exempted from this generall rule. For he receaued life from his mother (I meane, a humamelyfe;) but in lieu heerof he gaue to her three liues: an *Humane life*, when with the Father & the holy Ghost he created her, the *lyfe of grace*, when preuenting her in the Benedictions of his sweetnes, he did iustify her in her creation, and created her in iustifying of Her: he finally gaue to her the *lyfe of glory*, when he did aduance her to eternall glory, and exalted her aboue the quyre of Angells. Wherefore if Christ, who gaue more to his mother, then he in his birth had receaued of her, would obserue the law, to wit, to render mutuall duty to her, as his Parent, how much more then are other men obliged to performe this duty towards their Parents.

Add hereto, though in honoring of our Parents, we performe no more then duty tyeth vs to; Neuerthelesse the benignity & goodnes of God hath added to it a reward, saying in the Law: *Honour thy Father and thy Mother, that thou maist be long lined upon the Earth*, *Exod. 20.* And the Holy Ghost addeth

addeth by Ecclesiasticus: He that hono-  
reth his Father, shall have ioy in Chil-  
dren, and in the day of his Prayer, he  
shalbe heard, Eccl. 3. Neither hath God  
only annexed a reward to those, who  
honour their Parents; but also hath ad-  
ioyned a Punishment to such, that do  
not honour them. For we read: God  
sayth; He that shall curse Father or Mo-  
ther, dying let him dye, Matth 15. And  
Ecclesiasticus addeth: He, who exaspe-  
rateth his Mother, is accursed of God,  
Eccl. 3. And hence it appeareth, that the  
Malediction, and cursing of the Parents  
against their Children, hath a great  
force, in that God cōfirmeth the same,  
Of which point no few Examples are  
extant in Histories; of which, one most  
notorious and remarkable is recorded  
by S. Austin, the summe and contents  
whereof is this: In *Casaria* a City of  
*Capadocia*, there were ten Children  
(to wit, seauen sonnes, and three  
daughters: ) who being accursed by  
their Mother, instantly, euen by the  
hād of God, they were surprized with  
such a payne and dolour, as that all of  
them were horribly strooken and sha-  
ken with a trembling of their Mem-  
bers: In which most loathsome state  
they

they, not brooking the daily sight of their owne Cittizens, wandred vp and downe throughout the Roman Empire; Two of these at the length were cured in the presence and sight of *S. Austine*, by the Relicks of *S. Steuen* the Protomartyr. *Aug. l. 21. de Ciuit. c. 8.*

*Of the fourth fruite of the  
third Word.*

## CHAP. XII.

**T**He burden & yooke imposed by our Lord vpon *S. Iohn*, that he should sustaine the Care of the B. Virgin his Mother, was truly a sweet yooke. and an easie burden. For who would not most willingly remayne & dwell with that mother, which did beare nyne Monthes in her Wombe the *Word Incarnate*, and which did cohabitate with him most deuoutely and sweetly for the full space of thirty yeares? Or who would not enuy the beloued of our Lord, who in the absence of the Sonne of God, enioyed the presence of the Mother of the Sonne of God? But if I be not decea-  
ued,

ned, euen we our selves, through the benignity of the Word incarnate for our sake, and through the great loue and charity of him, who was crucified also for our sake, may obtayne in our prayers, that he would say euen to vs; Behould thy Mother; and to his mother concerning vs, Behould thy Sonne.

Our mercifull Lord is no Niggard of his fauours, so long as we do approach to the Throne of his Grace, with sayth, confidence, and a true and sincere Hart. He that is desirous that we should become Coheyles of the kingdome of his Father, will not certainly disdaine to make vs Coheyles or Compeutours of the Loue of his Mother. Neither will the most gracious Virgin hardly, or displeasingly brooke the multitude of her Sonnes; since she hath a most ample bosome, and greatly couereth, that not any of them should perish, whom her Sonne hath redeemed with his precious Bloud and Death. Let vs therefore come with firme & immouable hope to the Throne of the Grace & Favour of Christ. And let vs most suppliantly, and euen with teares demand & beseech him, That of euerie one of vs he  
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would say to his Mother; *Behould thy Sonne*, & to euery one of vs, he would say of his Mother; *Behould thy Mother*. O! how well would it be with vs, to be vnder the protection of such a Mother! Who would be of power, to draw vs from our her Bosome? What tribulation could be so potent and strong, as to ouercome vs, confiding & trusting in the Patronage of the Mother of God, and of our Mother?

Neither shall we be the first in the obtayning of so great a Benefit: Many haue gone before vs: Many (I say) haue cast themselves into the armes of her Patronage and defence, and yet not any one euer returned back, confounded or frustrated of their expectation, but all cheerfull and reioycing, as securely ankering themselves vpon the assistance of so great a Mother, For of her it is written, *Gen. 2. She shall bruyse thy head in peeces*. And those, who trust in her shall scarcely walke vpon the Adder and Basiliske, betrampling vnder their feete the Lyon & the Dragon. *Psal. 90.* Out of a great multitude let vs heare the testimonies and acknowledgments of some few; especially of those, who haue confidently reposed

reposed themselves in the protection of the *B. Virgin*, the Mother of our Lord; and then we shall credibly conjecture them to be of the number of those, to whom it is said by our Lord: *Behould thy Mother*, and of whom it is said to the Mother, *Behould thy Sonne*.

Let *S. Ephrem* the Syrian be the first, an ancient Father, and of so great celebrity, as that (as *S. Ierome* witnesseth) his Bookes were publik'y read in the Churches, after the reading of the Holy Scriptures. This Father thus speaketh: *intemerata, prorsus pura, Virgo deipara &c.* Intemperate, and altogether pure is the Virgin Mother of God. *Serm. de laud. Deipara.* And after: *Tu portus procellis &c.* Thou art the Haven of those, who are tossed with stormes, the Comfort of the World, the setter at liberty of those who are in Prison; the Patronesse of Orphans, thou art the Redemption of the Captive, the exultation and Comfort of the sicke, and the Health of All. And againe: *Sub alis tuis &c.* Under thy wings keep me, and protect me, take mercy on me, who am contaminated and defiled with dirt. And yet more after: *Non mihi alia fiducia &c.* There is no other hope for me, O Bles-



sed Virgin; All hayle to thee, who art the peace, the ioy, and health of the World. To this Father let vs adioyne S Iohn Damascene, who was one of the first of those, that worshipped the most holy Virgin, and placed their Hope in her. This Doctour thus writeth, Orat. de Natiu. B. Virg. O Ioachim & Anna, Filia & Domina &c. Receaue the prayer of a sinner, yet ardently louing, and worshipping thee; houlding thee, as the hope of his ioy, the defendour of his lyfe, reducing him into fauour with thy Sonne, a firme and earnest pledge of saluatiō; unloose and dissolue the burden of my sinnes, suppress my temptations, gouerna my life piously and holily, and procure, that (thou being my guyde) I may come to the celestiall Beatitudo.

I will add to the former, two of the Latin Fathers, of which S. Anselme shalbe one, who thus writeth l. de Excell. Virg. c. 3. Itaque cui saltem ita concessum fuerit &c. I do coniecture, that it is a great signe to him of obtayning Saluatiō, who with a sweet cogitation can often thinke of the B. Virgin. And after: *Velocior est nonnumquam salu*

salus &c. Oftentimes Health is sooner obtained, by calling upon the name of the B. Virgin, then by innuocating the name of our Lord Iesus her only Sonne, But the reason hereof is not, because she is greater or more powrefull then he (for he is not grsat and potent by her, but she is great and potent by him :) Why then is health often sooner reciaued by the innuocation of her, then of her Sonnet I will shew my iudgment of this point. Her sonne is the Lord and Iudge of all men; discerning the merits of eue-ry One. Therefore whyles he is innuoca- ted ( by his owne name ) of eue-ry man, he presently heareth not, and this he doth iustly. But the name of his Mo- ther being innuocated and implored, if the merits of him that innuocateth do not deserue that he should be heard, yet the merits of the Mother do so inter- cede, as that he may be heard.

But S. Bernard doth after a won- derfull manner, describe the pious, and indeed motherly affection of the most Blessed Virgin towards men deuoted to her; as also the extraordinary and fi- liall piety of such, who do acknow- ledge the Virgin, as their Mother and Patronesse. Thus this Doctour sayth,

Serm. 2. *super Missus est.* O quisquis te intelligis &c. O thou, who perceauest, that in the inundation of this VVorld thou art more tossed among the stormes and tempests, then thou dost quietly walke upon the earth, do not turne thy Eyes from the brightnes of this starre (I meane of Mary the star of the Sea) if so thou couetest not to be overwhelmed with these stormes. If thou be tossed with the waues of Pryde, if of Ambition, if of Detraction, if of Emulation, turne thy selfe towards this starre, and innocate Mary If thou be afflicted with the dreadfulness of thy owne finnes, if thou be confounded with the guiltines of thy owne Conscience, if thou be afraid through feare of thy ludge, if thou be ginnest to be absorpt in the Hel of sadnesses, and in the abisse of Desperation, thinke upon Mary. In thy dangers, in thy straits, in thy necessities, meditate upon Mary, inuoke Mary; thou following her, dost not goe astray; thou praying to her, dost not despaire; thou thinking of her dost not erre. And the same Father in another Booke, thus further discourseth, *Serm de Nat. B. M. siue de aqua ductu. Altius intuemini &c.* Call

more deeply into mind, with what affection of deuotion he, who hath placed all plenitude of goodnes in Mary, would haue Mary to be honoured of vs, so as if there be any hope in vs, if any Grace, if any health, we are to acknowledge, that it proceeds from her. And after. Tot is ergo medullis &c. With all the forces and desires of our Harts, let vs worship Mary, for this is the will of him, who will haue vs to receaue all, by the mediation of Mary. And againe; Filioli, hac peccatorum scala &c. My Sonnes, this (meaning the B. Virgin) is the Ladder of sinners, this is my greatest Confidence; this is the cause of all my Hope.

To these two most holy Fathers, I will annexe other two holy men, out of the Schoole of Deuines. S. Thomas Aquinas in his litle Worke of the salutation of the Angell thus sayth, in opusc. 8. *Benedicta tu in mulieribus &c.* She (meaning the Virgin Mary) is blessed among all Women, because she alone hath taken away Malediction, & hath brought in Benediction, and hath opened the Gate of Paradise. Therefore the name of Mary (which is interpreted the starre of the Sea) doth well agree to her: for as those who are sayling, are

directed to the Port, or haven by the  
starre of the Sea; so Christians are dire-  
cted to Glory by the help of Mary.

S. Bonaventura most fully discour-  
seth of this subiect, thus writing, in *his*  
*Pharetra l. 1. cap. 5. Sicut, O beatissima,*  
*omnis à te &c. O most B. Virgin,* as of  
necessity every one, that is in mind a-  
verted from thee, and not respected by  
thee, must perish; so every one, that is  
converted to thee, and by thee regarded,  
cannot possibly be damned. The same  
holy Father in another of his bookes,  
thus writeth of the confidence of S.  
Francis to the B. Virgin (*in vita D.*  
*Fran. Matrem Domini nostri &c. 9.*  
Francis did prosecute the Mother of our  
Lord Iesus Christ, with an inutterable  
Loue, in that she made the Lord of Ma-  
iesty to become brother to vs, and by her  
we haue obtained Mercy. He confiding  
in her next to Christ, made her his Ad-  
vocate, and in her Honour he did fast  
most deuoutely from the feast of the A-  
postles S. Peter and S. Paul, untill the  
feast of her Assumption.

To all these Holy Fathers I will  
range Pope Innocentius the third, who  
was a great Worshipper of the Mo-  
ther of God; and who not only in his  
Sermons

Sermons did much magnify & prayse her, but also in her Honour did buyld a Monastery. And which is more to be admitted; He stirring the People vp to repose their Hope in the most holy Mother of God, as foreknowing the cuent of things to come, did utter many things, which he after confirmed with his owne happy experience and triall. Thus he writeth of the B. Virgin: *Quis iacet in nocte Culpa &c.* He who lyeth in the night of Offence and sinne, let him behould the Moone, let him pray to Mary, that she through her Sonne may illuminate his hart with compunction: For who euer did inuocate her in the Night tyme, and was not heard of Her? Let the Reader peruse those things, which we haue written of *Innocentius* the third, in the second booke and nynth Chapter, Of the mourning of the Dove. Now from all this aboue set downe, it is euidently collected, That of the signes of Election to Glory, a singular deuotion borne to the Mother of God, the most B. Virgin, is not the last. For it should seeeme, that he cannot perish eternally, of whom it is said to the B. Virgin, by Christ, Behould thy Sonne;

So as that man doth not heare with  
a deafe eare, what *Christ* shall say  
to him, Behould thy Mother.

*The End of the first Booke.*



OF





OF THE SEAVEN  
WORDS OF CHRIST  
spoken vpon the Crosse.

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THE SECOND BOOKE.

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*The fourth Word, to wit: Deus,  
Deus meus, vt quid dereli-  
quisti me, my God, my God,  
why hast thou forsaken me?  
Matth. 27. is litteraly expla-  
ned.*

CHAP. I.



**I**N the former Booke we  
haue explicated the *three*  
*first words*, which our Lord  
pronounced frō the chaire  
of the Crosse, about the  
sixt houre, when but a litle before he  
was

was nayled to the Crosse. We will in this second Booke expound the other *four* Words, which our sayd Lord after the darknes of three houres, from the same Chayre, and most neere to his death, did with a great and feruorous voice pronounce. But it seemeth expedient, first briefly to declare, what kind of darknes that was, how it was occasioned, and to what end it was directed. The mention of which darknes happened betweene the uttering of the former three Words, and the *four* other Words heerafter to be discoursed of. For thus S. Matthew speaketh, cap. 27. *From the sixth houre, there was darknes made vpo the whole earth, untill the nyinth houre: And about the ninth houre, Iesus cryed with a mighty voyce, Eli, Eli, Lamma-sabachani. That is, my God, my God, why hast thou forsaken me?* That this darknes was occasioned through the defect & Eclipse of the sun, S. Luke expressly expressly obserueth, saying; *Et obscuratus est sol, and the sun was darkned.*

But now three difficulties are in this place to be discussed, and solved: for first the Sunn is accustomed to suffer Eclipse of its light, in the New moone,

moone, when the moone is found to be betwene the Sunne and the earth; the which could not be at the time of the death of Christ; seeing the moone at that tyme was not in coniunction with the Sunne, which falleth out in the new moone; but was in the opposition which happeneth in the full moone. For all that tyme the *Pascha*, or Feast of Easter was celebrated by the Iewes, which according to the Law, began vpon the foueteenth day of the first Month. Againe admitting, that at the Passiō of Christ, the Moone had beene in coniunction with the Sunne; yet from hence it followeth not, that there could be darknes for the space of three houres, that is, from the sixt houre to the ninth: since the Eclipse of the Sunne cannot continue long, especially if it be a full Eclipse and such as may hide the whole Body of the Sunne, so as the obscurity of it may be accounted darknes. For the moone is more swift in motion, then the sunne, in regard of the moones proper motion; and consequently can darken the sunne but for a very short tyme. For the Moone instantly doth begin to goe backe, and leaueth the sunne

sunne free, that so it may illuminate the Earth with its accustomed light & splendour. To conclude, it can neuer so fall out, that through the coniunction of the Moone, the sunne should leaue the whole Vniuersall Earth in darknes. For the Moone is lesser, then the sunne, yea then the Earth, & therefore it cannot by the interposition of its Body, so couer the whole Sunne, as that the Vniuersall Earth should be left in darknes.

Now if any heere should obiekt & say, that the Euangelist speaking of the Vniuersall Earth, meaneth only of the vniuersall Earth of *Palestines*, and not of the vniuersall Earth absolutely. This Obiection may easely be refelled by the testimony of *S. Dionysius Areopagita*, who in his Epistle to *S. Polycarpe* testifieth, that himselfe did see that defection of the sunne, and most horrible darknes in the City of *Helio- polis*, which is in Egypt. And *Phlegon* ( a Greeke Historian, and a Gentil ) cited by *Origen* and *Eusebius*, maketh intention of this Eclips of the sunne, saying, *lib. 2. Quarto anno ducentissimæ secundæ Olympiadis &c.* In the fourth years of the two hundred and second

cond Olympiads, a great and notorious defection of the Sunne, in comparison of all others which afore had hapned, was made; for the day at the sixt hower, was so turned into darknes, and to an obscure night, as that the stars in Heauen were then seene. Now this Historiographer did not write in *Iudaea*, as all asume. The same Wounder is testified by *Lucianus* the Martyr, saying: *Perquirite in Annalibus vestris &c.* Reuolue your Annals, and you shall find, that the day was interrupted with darknes, in the tymes of Pilate, the sunne abandoning the Earth. These words of *S. Lucian* are related by *Ruffinus*, in *hist. Eccl.* *Euseb.* In fine *Tertullian*, *Paulus Orosius*, and all others (touching this Eclipse) do speake of all the parts & coasts of the World, and not only of *Iudaea*.

But these difficulties may easily be explicated. For first, where it is said in the beginning, that the Eclipse of the sunne is accustomed to be in the New moone only, & not in the full moone, this is true, when a Naturall defect of the light of the sunne happeneth. But at the death of Christ, the defect of the sunne was vniuersall and prodigious, which

which could be wrought only by him, who made the sunne, the Moone, Heauen, and Earth. For *S. Dionysius* writeth in the place aboue noted, that the Moone was seene by himselfe, and by *Apellophanes* about the midtyme of the day, after an vnaccustomed & most swift motion to come to the sunne, and lying vnder it, there remained after this manner, untill the ninth hower, and then returned backe towards the Orient, to its owne place.

To that, which is added aboue, to wit, that the defect of the sunnes light could not so remaine for the space of three Howers, as that during all that tyme the Earth should be in darknes; it may be answered hereto, that this is true, if we speake of a naturall and visuall defect of the sunne. But this Eclipse of the sunne was not gouerned by the lawes, or settled course of Nature, but by the Will of the Omnipotent Creatour, who as he could bring the moone after a wonderfull manner from the East, in a most rapid and swift motion to the sunne, and after three howers ended, could bring it back to its owne place in the Orient; so also was of power to cause, that the  
moone

moone should remaine immouable vnder the sunne for those three howers; and that it should not moue either more slowly or more swiftly, then the sunne it selfe.

To conclude, where aboue is added, that the Eclypse and defect of the sunne could not be obserued & seene through out the Vniuersall Earth, in regard that the Moone is lesser then the Earth, & farre more lesse in quantity then the sunne; I grant this to be most true, with reference to the interposition of the moone, only. But what the moone could not performe herein, the Creatour of the sunne & moone performed, only in not cooperating with the sunne in illustrating & lighting the Earth: For things created cannot worke or performe their functions, except the Creatour do assist & cooperate with them. And whereas some men say, that darknes might the be made throughout the whole Earth, through a condensation, and thickning of blacke and misty Cloudes, this cannot be truly auerred, since it is euident from the testimonies of the Ancients, that in the tyme of that Eclips and darknes, the stars were seene to  
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appeare



appeare and shine in Heauen: But thick: and misty Cloudes cannot only yea they are accustomed to) obscure the sunne, but also the moone, and the stars.

Now why God would haue this signe of *Darknes* to happen at the Pasion of Christ, seuerall Reasons are accustomed to be alledged, but two chiefly. The first may be to demonstrate the most great excecation and blindnes of the Iewish People; which Reason is brought by *S Leo Pope*, and which blindnes of theirs doth yet continue, and shall continue, according to the Prophecy of *Isay*, who thus speaketh of the beginning of the Church: *Surge, illuminaue Ierusalem &c. Arise, be illuminated Ierusalem, because thy light is come, and the glory of our Lord is risen upon thee; because (loe) darknes shall couer the Earth, and a myst the People. Isa. 60.* To wit, most thicke and palpable darknes shall couer the Land of the Iewes; and that darknes, which is not so grosse, but may easely be dissipated and dispelled, shall couer the People of the Gentils. The second Cause or Reason of the forsaide darknes at our Saviours Pasion, may be to demonstrate

monstrate the great offence and sinne of the Iewes, as *S. Ierome* teacheth. In former tymes wicked men did persecute, molest, and trouble, yea and kill good men: But now men are arrived to that degree of Impiety, as that they dare persecute euen God himselfe, inuested with mans flesh and nayle him to a Crosse. In former tymes suites and contentions falling out among Citizens, they fell to Words, from words to blowes, Wounds, and mutther it selfe; But now Vassalls and Bondslaves haue entred into insurrection and rebellion against the King of men and Angels; nayling, with incredible boldnes, his sacred hands and feete with piercing Nayles to the hard wood of the Crosse. Therefore the whole World was amazed, and through horror of the fact trembled; And the sunne it selfe as vnwilling to lend its light to the furtherance of perpetrating so flagitious a Crime, did withdraw in its beames, couering the whole ayre with blacke and dreadful darknes.

But let vs now descend to the words of our Lord: *Eli, Eli, lamma sabactani*, These words are taken from

the beginning of the one & twentieth  
 Psalme, where we thus read: *Deus,*  
*Deus meus, respice in me, quare me de-*  
*reliquisti? O God, my God, haue respect*  
*to me, why hast thou forsaken me?*  
 Where those words, *respice in me,*  
 vvhich are in the midst of the Verse,  
 were added by the Septuagint Inter-  
 preters; for in the Hebrew Text, there  
 are no other words, but those, which  
 our Lord did speake. In this one point  
 the words of the Psalme, and of Christ  
 do differ; in that the Words of the  
 Psalme are all Hebrew words, whereas  
 those spoken by Christ, are partly Sy-  
 riach words, which kind of tongue  
 the Iewes did then much vse. For those  
 words: *Talitha cumi*, id est, *puella surge*  
 and, *Ephetha*, that is, *adaperire*, and  
 some others in the Gospels, are Sy-  
 riake words, and not Hebrew. But to  
 proceed. Our Lord complaineth, that  
 he is forsaken of God, and he complain-  
 eth crying out with a great and ve-  
 hement voyce; Both which Points are  
 to be exlained.

This dereliction and forsaking of  
 Christ by his Father may be vnderstood  
 in five seuerall senses or wayes, of all  
 which but one is true. There were five  
 coniunctions

coniunctions of God in the Son. One naturall and eternall; to wit, the coniunction of the *Person* with the *Person* of the Sonne in Essence. Another, that is, a new coniunction of the *Diaine nature*, with the *Humane nature* in the *Person* of the Sonne; or, which is all one, a coniunction of the diuine *Person* of the Sonne, with the humane *Nature*. The third, was the *Vnion* of *Grace* and of *Will*; for Christ being made was full of grace and truth, *Ioan. 1.* And, the things that do please God, he did alwayes, as himselfe witnesseth in *S. Iohn. cap. 8.* And the Father more then once said of him: *This is my beloved Sonne, in whome I am well pleased. Matth. 3.* The fourth coniunction was the *Vnion* of *Glory*; for the soule of Christ did see God, euen from his *Cōception*. The fifth was the *Vnion* of *Protection*, of which himselfe speaketh, when he saith: *He that sent me, is with me, and he hath not left me alone. Ioan. 8.*

Now the first *Vnion* is altogether inseparable and perpetuall, because it is an *Vnion* in *Diaine Essence*, of which himselfe speaketh: *I and my Father are one.* And therefore Christ did not say,

*my Father, why hast thou left me?* For the Father is not called the God of the Sonne, till after the Incarnation, and by reason of the Incarnation. The second Vnion is neuer dissolued, neyther can it be dissolued; for what God once assumed, he neuer did leaue; for the Apostle saith: *He spared not his own Sonn, but for vs all deliuered him, Rom. 8.* And the Apostle Peter: *Christ suffered for us; And, Christ suffering in flesh. 1. Pet. 2. and 4.* All which sacred testimonies demonstrate, that he, who was crucified, was not pure man, but the true Sonne of God, and our Lord Christ. The third Vnion doth in lyke sort euer remaine, and euer shall remaine: *The iust dyed for the vniust, as S. Peter speaketh 1. Pet. 3.* And the death of Christ would haue profited vs nothing, if the Vnion of Grace should be dissolued. The fourth Vnion could not be dissolued, because the Beatitude of the Sou'e cannot be lost, since it comprehendeth an aggregation and heaping together of all goods. For the soule of Christ according to the superiour part, was truly Blessed; of which Point see *S. Thomas 3. p. q. 46. art. 8.* Therefore there remaineth onely the  
*union*

union of Protection, which for a short tyme was broken, that the Oblation of the bloody Sacrifice should take place, for the redemption of mankind.

True it is, that God the Father could haue protected Christ many waies, and hindred his Passion; for according heerto Christ said in his prayer, which he made in the garden: *Father, all things are possible to thee, transerre this Chalice from me; but not that which I will, but that which thou.* Marc. 14. And to S. Peter Christ saith: *Thinketh thou, that I cannot aske my Father, and he will giue me presently more then twelue legions of Angels?* againe, Christ might, as God, haue protected his flesh that it should not suffer; and therefore he saith, *Iohn. 10. No man taketh my lyfe from me, but I yield it vp of my selfe.* The which Essay prophecied, when he said. *cap. 53. He was offered, because himselfe would.* To cōclude, the blessed soule of Christ could haue trasmitted, and powred into its body the guift of impassibility and incorruption, but it pleased the Father, it pleased the Word, it pleased the Holy Ghost to suffer (for the execution of the common Decree) that  
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mans force should for a tyme preuaile against Christ. For this was that houre, of which our Lord spake to those, who came to take him: *This is your houre, and the power of darknes. Luc.*

22. In this manner therefore God did leaue his Sonne, when he suffered, that the humane flesh of his Sonne should suffer most bitter griefes without consolation.

Furthermore, Christ crying with a great voice, did manifest this dereliction, that all men thereby should acknowledge the greatnes of the pryce of the Redemption of mankind: for till that very houre he suffered all things with such incredible patience, and indifferency of mynd, as if he had wanted all sense and feeling: for finding himselfe agriued and wronged by the Iewes, he did not charge Pilate, who prononced sentence against him, nor the souldiers who payled him to the Crosse. He did not lament, he did not bewayle, or shew any signe of dolour. Therefore when he was approaching neere to his death, to the end that mankind should vnderstand, and particularly that we (his seruants) should not be vngratefull for so great  
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a fauour; and that we should magnify the pryce and worth of our Redemption, he was willing that the dolours of his Passion should publikely, and openly be knowne. Wherefore those words, *My God, why hast thou forsaken me?* are not words of accusation, or indignation, or complaint; but (as I haue said) they are words declaring with most iust reason, and in a most fit tyme, the greatnes of Christ his Passion.

*Of the first fruite of the fourth Word.*

## CHAP. II.

**W**E haue briefly expounded those things, which belong to the *fourth Word*, according to the History. Now we will gather some fruits from the tree of the Crosse. First that consideration doth present it selfe vnto vs; to wit, that Christ would drinke vp the whole Chalice of his Passion, euen to the last drop. He was to remaine vpon the Crosse three houres, from the sixt houre to the ninth.

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He remained full three whole houres and aboue; for before the sixt houre he was nayled to the Crosse, and after the ninth houre, he gaue vp the Ghost. This point may be made euident by this Reason; the Eclips of the Sunne began in the sixt houre, as three Euangelists do teach, *Matthew, Marke, and Luke*. And *Marke* in expresse wordes sayth: *when it was the sixt houre, there was made darknes until the ninth houre*. The first three Words of our Lord were spoken vpon the Crosse, before the beginning of the darknes; the other foure were yttred after darknes and therefore after the ninth houre. Furthermore *S. Marke* explicateth this point more cleerly, when he saith: *And it was the third houre, and they crucified him &c.* And then after he subioyneth: *And when it was the sixt houre, there was made darknes, cap. 14.* Now where he saith, our Lord was crucified in the third houre he signifyeth, that the third houre, was not then complete, when our Lord was crucified, and consequently that the sixt houre was not as then begun. For *S. Marke* numbred three principall houres, which are accustomed to

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containe three ordinary houres . And according to this acceptance and construction the Housholder called the workmen to his vineyard , at the first, the third, the sixth, the ninth, and eleauenth houre. *Matth. 20.* And we doe number the Canonick houres, to wit, the first, the third, the sixth, the ninth, and the *Vespers* , which is the eleauenth houre. Therefore in *S. Marke* our Lord is said to be crucified at the third houre , because as then the sixth houre was not come.

From hence then it followeth that our Lord would drinke the chalice of his Passion in a most full and copious manner ; thereby to teach vs to loue better the cup of Pennance & labour ; and not to loue and affect the cup of secular consolations and delights. We by the law of the flesh and the world , do desire and yvish for little Pennance and great Indulgence , small labour and much consolation , short Prayer and long chatting, or discourse . But certainly vve knowv not vvhat vve desire, since the Apostle admonisheth vs ; *everyone shall receaue his reward , according to his labour. 1. Cor. 3.* And : *He shal not be crowned, except he strinlaw-*  

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*fully .2. Tim. 2.* Euerlasting felicity is doubtlesly worth euerlasting labour ; but because , if euerlasting labour had beene absolutely necessary thereto, we should neuer haue attained to euerlasting felicity ; therefore our mercyfull Lord was content , that onely in this life (which flyeth away like a shadow) we should labour according to our strength, in good workes , and in obsequy and obedience towards him . And therefore those men are without hart or courage , without vnderstanding , without iudgment , and are rather infants , and children , who consume and wast this short tyme in idleness , and which is farre more detestable , in grieuously offending, and prouoking Gods wrath and indignation against them . For , *if Christ ought to suffer , and so to enter into his glory ?* how then can we enter into the glory of another , only by disporting, and spending the tyme in pampering and solacing of our flesh ? If the Ghospell vvere very intricate and obscure , and could not be vnderstood vwithout great paines, and fatigation of mynd ; perhaps we might shadow our negligence by some Excuse : but the Ghospell

pell is cleerly expounded (as it were) & explained frō the example of his lyfe, who first gaue & promulgated the gōspell; so as to the very blynd, it cannot lye hidden or concealed. Neither haue vve it explicated only by Christ himselfe; but there are so many cleare Commētaries of it, which do lay open the sense, as there are *Apostles*, *Martyrs*, *Confessours*, *Virgins*; and finally *Saints*, vvhose prayles and triumphes, vve celebrate almost euery day; since all these vvith an vnanimous cōsent cry out, that not by pleasure, good fellowship, and humane delights, but, by *m*atribulations, we must enter into the *K*ingdoms of Heauen, *Act. 14.*

*Of the second fruite of the  
fourth Word.*

**C H A P. I I I.**

**A**Nother fruit may be gathered frō the consideration of the silence of Christ in those three houres, which was from the *sixt houre* to the *ninth*. *O my soule*, vvhat did thy Lord in those three houres? Horrour & darkness did inuolue the vniuersall Worlde:

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And thy Lord did not repose himselfe vpon a sof bed; but did hang vpon the Crosse, naked, full of dolours, & without any comforter. Thou O Lord, who only didst know, and try this, teach thy poore Seruants, that they may vnderstand how much they are obliged and indebted to thee, that at least they may compassionate thee with their reares, and learne in this their exile, sometimes to want all consolation for thy Loue, if so thou shalt thinke it expedient.

Say to such: O my Sonne, Neuer during the whole course of my morall life (which was nothing, but labour and paine) did I suffer greater & more vehement straits, desolation, & anxiety, then during the space of those three houres. And neuer did I tolerate any paines with greater willingnes and promptitude of mind, then I did at that tyme. For then by reason of the weight and wearines of my Body, my wounds were more enlarged, and the sharpnes of my griefe more increased. Then, euen through the absence of the heate of the sunne, the coldnes of the ayre more insufferably augmented the torments of my Body, being on  
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each syde naked. Then the very darknes it selfe, which did take away from myne eyes the light of Heauen, Earth, and all other things, forced my soule in a sort, more vehemently & intently to thinke vpon the paines and anguishes of my Body: so in regard of these aggrauating Circūstances, those three Houres did seeme to me to be three yeares. But because the ardour & desires of my *Fathers* Honour (with the which my breast was inflamed) and of fulfilling my Obedience to him, and of the procuring the health of your soules, was so great, as that by how much the paines of my Body were increased, by so much that fire of my desires was mitigated. So as those three Houres (in regard of the greatnes of my desire of suffering) appeared to be to me but three small moments of Time.

O most *Blessed Lord*, if the matter standeth thus, then are we most vngratefull, to whom it seemes painfull to spend but one short houre in meditating of those thy dolours; when to thee it was not painfull, to hange vpon the Crosse for our Redemption three whole houres, in a horrour of darknes, in cold, and nakednes, in



extreme thirst, and in most bitter and cruell torments. But, O *Louer of mankind*, tell me, whether the yehemency of thy dolour, was so forcible, as to cause thee to desist in hart frō prayer, during thy long silence of those three howers? For we being in anguish and tribulation (especially if the members of our Body labour with any violent paine) cānot without great endeaour apply our mynd to pray. But I heare thee say; *Not so my Sonne*; for euen in the infirmity of my flesh, I disposed my spirit prompt to prayer, yea during those three howers, in which I spake nothing, I was still praying with the mouth of my Hart to my Father for you. Neither did I pray only in Hart, but euen in woundes and bloud. For behould, how many woundes there were made in my body, so many crying Voyces there were to my Father for you. And how many drops of Bloud there were, so many tongues they were, beseeching and begging Mercy for you, at the hands of my foresaid Father, and yours.

But now, O Lord, thou dost euen confound the impatience of thy Seruant, who if perhaps wearied out with labour,

labour, or griefe of Body, he do prepare himselfe to Prayer, can scarcely lift vp his Soule to God to pray for him, or if through thy Grace he be able to raise himselfe to so pious an Exercise, yet he is not able to maintaine his attention therein for any long time; since his mind is euer reflecting backe to his labour & paine. Therefore *Opittifull Lord*, take mercy of thy Seruant according to the great Mercy, that hauing so great an Example of thy Patience set before his Eyes, he may learne to tread thy steps, and may at least overcome his small troubles and molestations in tyme of Prayer.

*Of the third fruite of the fourth Word.*

## CHAP. IV.

**V**V Hen our Lord crying out vpon the Crosse, said: *My God, why hast thou forsaken me?* he did not so say, as if indeed he were ignorant, why God had left him; for what could he not know, who knew all things? For answerably hereto *S. Peter* answered

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red our Lord thus demanding: *Simon of Iohn, louest thou me?* (O Lord (sayth he) *thou knowest all things; thou knowest that I loue thee.* Iohn. 2. And the Apostle S. Paul speaking of Christ, addeth: *In whom is all the treasures of wisdom and knowledge.* Collos. 2. Therefore our Lord did not demand, thereby to learne, but to counsell vs to seeke, that by seeking and finding, we might learne many things profitable, or rather necessary vnto vs. Now why God did forsake his Sonne in molestations and most bitter dolours, five Reasons seeme to occur to me, the which I will here produce, that I may giue occasion to others of greater sufficiency, to find out better Reasons of Christs dereliction,

1. The first then may seeme to be, the greatnes and multitude of the offences of mankind against God, the which the Sonne did vndertake to expiate in his owne Body. S. Peter sayth: *Christ did beare our sinnes in his body, upon the tree, that being dead to sinne, we might liue to Iustice: by whose stripes you are healed.* 1. Pet. 2. Now the Greatnes of the Offence, which Christ did cancell by his Passion, is in some respect,

respect *Infinite*, to wit, in regard of the Person offended, who is of infinite dignity and excellency. In like sort, the Person satisfying (who is the Sonne of God) is also of *infinite* Dignity and Excellency, and by reason hereof every payne willingly endured by the Sonne of God (though it were on y a drop of blood) might be sufficient for the satisfaction. This assertion is most true; neuerthelesse that mans Redemption might be full and copious; and because it was not one Offence, but almost innumerable Offences (for the *Lambe of God*, vwho taketh away the sinnes of the world, did take vpon him not only the first sinne of *Adam*, but all the sinnes of all men) therefore it pleased God, that his Sonne should tolerate innumerable paines, and those most grieuous. And this is signified in that dereliction, of which the Sonne speaketh to the Father: *Why hast thou forsaken me?*

2. Another reason or cause was, the greatnes and multitude of the torments of Hell, the which to make more knowne and euident to vs, the Sonne of God would abate and extinguish the heate of those flames with  
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so mighty a shoure of his own paines. How great and dreadfull the tyar of Hell is, the Prophet *Isay* teacheth, saying, that it is altogether intollerable: *which of you can dwell with deuouring fyre? which of you shall dwell with euerlasting heates? Isa. 33.* Therefore let vs render thanks to God with all our Hart and powers of our Soule, who would forsake his only begotten Sonne being in most great griefes for a time, that he might free vs from euerlasting heates of fire. In like manner, let vs render all due thanks and gratefull acknowledgment to the labe of God, who had rather be left of God vnder the killing sword, then that he would leaue vs vnder the teeth of the deuouring and infernall beast; who is euer feeding, and yet is neuer with feeding satisfied.

3. The third cause is the greatnes of the price of the diuine grace, which is that precious pearle, the which Christ (the most wise merchant) with sale of all he had, did buy, and restore to vs. The grace of Christ, which was giuen to vs in *Adam*, & which through the sinne of *Adam* we lost, was so precious a Pearle or Margarite, as that it  
did

did wonderfully adorne vs , and made vs most acceptable to God , and was a pledge of eternall felicity . There was not any , who could recouer this Pearle , being the summe of our riches, and taken from vs by the subtilty of the Serpēt, but only the sonne of God , who through his Wisdome ouercommeth the malice of the deuil; but this with most great inconuenience to himselfe , by being exposed to many labours and paines . Thus did the Piety and Charity of the Sonne overcome , who committed himselfe willingly to a most laboursome iourney , and most wearisome peregrination , thereby to redeeme the Pearle for vs .

4. The fourth Cause was the most eminent greatnes of the Kingdome of Heauen , to the which the Sonne of God opened a way , and passage for vs , by his immense labours and paines; of which point the Church of God with a gratefull remembrance thus speaketh : *Tu deuictō mortis aculeo , aperuisti credentibus regna calorum.* Thou, the sling of death being overcome , hast opened to the faithfull the kingdome of Heauen. And that he might overcome the

the sling of death, it was needfull, that he should strue, and fight in a most cruell War with death; in which War the Father did forsake him, that with greater glory he might triumph.

5. The fifth Cause was the immense Loue, with the which the Sonne did affect his Father; for the Sonne did wish & couet, that in the redemption of the World, and abolition of sinne, he might satisfy the Honour of his eternall Father most copiously, and most abundantly. But this could not be effected, except the Father had forsaken his Sonne, that is, except the Father had suffered him to endure all those torments, which could be exco-  
gitated by the Deuill, and tolerated by man. Therefore now, if it be demaunded, why God did (as it were) abandon his Sonne, suffering all Extremities vpon the Crosse? it may be, answered, that this was done to the end, that the greatnes of sinne, the greatnes of Hel, the greatnes of diuine Grace, the greatnes of Eternall life, and the greatnes of the Charity of the Sonne of God towards his Father, might more copiously and manifestly appear.

From the consideration of which  
seasons,



reasons, another Question taketh its solution; That is, why God to many Martyrs did temper the Cup of their Passions and death, with so great abundance of spirituall consolation, as that those Martyrs had rather drinke the Cup of their sufferings with the mixture of those internall Comforts, then without those comforts to want the Cup of their Passions and Tribulations; And yet contrarywise he suffered his most beloued Sonne to drinke vp euen to the dregs (as I may say) his most bitter Cup, without any Consolation whatsoever? The reason of the disparity of Gods proceeding herein is, in that in the holy Martyrs not any of the former Causes did take place, which in the Passion of Christ we haue aboue mentioned.

*Of the fourth Fruite of the  
fourth Word.*

CHAP. V.

**A**Nother fruite may be added to the former, not so much proceeding from the fourth Word, as from the  
the

the circumstance of the tyme, in which it was spoken, to wit, of the horrible *darknes*, which immediatly went before the pronouncing of the said word. Since such *darknes* is most strong to illuminate and enlighten the Iewish nation; as also to confirme the Christiāns themselves in true sayth, if so they wil diligently apply their mynd to the force of the demonstration, which we will heere set downe. The demonstration necessarily resulteth out of foure Truths:

The first Truth is, that when Christ was crucifyd the Sunne was so wholly obscured that the starres were then seene in the Heauens, as they are accustomed to be seene in the night. This truth is warrāted and confirmed by fyue witnessess, most worthy of credit and beliefe; who being of seuerall nations, liuing at seuerall tymes, and in seuerall places, when they wrote their bookes, could not write what in those tymes happened out of any secret conuention or mutuall agreement among themselves. The first is S. Matthew, an Hebrew, who did write in Iewry, & was one of those that saw the Sunne obscured. And certainly this  
man

man being graue and wise, would neuer haue written this in *Iewry* (and as it is credible euen in the City of *Ierusalem*) if it had not beene most true: since otherwise, in setting downe thinges, vvhich all men did knowv to be false, he might deseruedly be reprehended, and derided of all the inhabitants of *Ierusalem*, and of all *Iewry*.

The second vvitness is *S. Marke*, vvho vvrote at *Rome*; and he also sawv the Eclyps, because then he vvvas in *Iewry* with other disciples of our Lord, when it happened. The third is *S. Luke*, vvho vvvas a *Grecian*, and vvrote in *Greece*; and he in like sort vvvas an ey-vvitness of the Eclyps at *Antioch* in his own Country. For vvheras *Dionysius Areopagita* did see the Eclyps at *Heliopolis* in *Egypt*, *S. Luke* might more easily see it at *Antioch*, as being more neere to *Ierusalem*, then *Heliopolis* vvvas. The fourth and fift vvitnesses are *S. Dionysius*, and *Apollophanes*, both *Grecians*, & at that tyme *Gentils*, vvho in expresse vvords do testify, that the Eclyps vvvas seene by them vvith a stupendious admiration. These are those fve vvitnesses, vvho do vvarrant the truth of that Eclyps, euen from  
 O their

their eyes, and sight thereof. To these we may adioine the Annalls of the ancient Romans, as also *Phlegon* the Historiographer to *Adrian* the Emperour, as aboue we noted in the first Chapter. Therefore this first Truth cannot be denied eyther by Iewes or Pagans without notorious temerity and rashnes. For as concerning Christians, this verity belongeth to the Catholike sayth.

2. Another Truth is, that the forsaide Eclips could not be effected, but by the omnipotency of God; and therefore that it proceeded not in any sort from the diuels, or from men seconded with the ayde of diuels, but only from the speciall Prouidence and will of God, the Creatour and Gouvernour of the world. This verity is thus demonstrated. The Sunne cannot faile in its light, but by one of these three wayes. Eyther by interposition of the moone betweene the Sunne and the Earth; or through a most thicke and mighty grosse cloude; or through the retraction, with drawing, or extinction of the beamee of the Sunne. After the first manner that interposition could not naturally be; because at that tyme

time ( being the *Pascha* of the Iewes ) the moone was found to be opposite to the Sunne; and therefore it followeth, that that Eclipse vvas wrought without any interposition of the moone; or that through an vnusuall and an astonishing Miracle the moone did moue as much in few houres, as at other times it vvas to moue in fourteene dayes; and againe that vvith the like miracle it returned backe vvith so great swiftnesse that in the space of three houres it performed its motion of fourteene dayes. Nowv those euents vvhich proceed from the Celestiall Orbes, cannot be accomplisshed but by God; since the power of the diues is limited vnder the moone: and therefore the Apostle calleth the diuell, *The Prince of the Power of this ayre. Eph. 2.*

The Eclipse could not be occasioned after the second manner; because ( as vve haue said aboue ) a thick and grosse cloude is not of force to take from vs the sight of the Sunne, except vvith all it take from vs the sight of the Starres. But it is euident from the testimony of *Phlegon*, that the Sunne vvanting its light at the Passion of Christ, starres vvere seene in Heauen

after the same manner, as they are seen in the night. Touching the third manner, it is indisputably most true and acknowledged, that the beames of the Sunne could not be dravne backe, or extinguished, but only by the Power of God, who created the sunne. From all this it then followeth, that this second Verity is no lesse irrefragable and certaine, then the first; neither can it be impugned with lesse temerity and want of Iudgment, then the first.

3. The third Verity is, that that darknes, of which we in this place do speake, was occasioned by reason of the Crucifixion and Passion of Christ, and did proceed from the diuine Providence. This Truth taketh its demonstration from the tyme this darknes continued in the Ayre, for it continued as long as Christ our Lord did hang aliue vpon the Crosse, that is from the sixt hower vntill the ninth. This is witnessed by all those, who haue made mention of this defection of the sunne. Neither can it be ascribed to chance, that this darknes (full of Miracles) could casually happen to be at the Passion of Christ; since Miracles are not wrought by chance, but by diuine Providence.

vidence. Neither hath there bene any Authour ( that I know ) that euer would attempt to ascribe this so wonderfull an Eclips to any other cause. For those, who did know Christ, did confesse this Miracle to be wrought for his sake; and such, as did not acknowledge Christ, remayned astonished at it, confessing their ignorance of the cause thereof.

4. The fourth Verity is, that this so prodigious a darknes could intimate and signify no other thing, but that the Sentence of *Caiphas* and *Pilate* was most iniust, and that *Iesus* was the true & proper Sonne of God, and the true *Messias* promised to the Iewes. For this was the chiefeft and most vrging cause, why the Iewes thirsted after, and plotted the death of Christ. For in the Councell of the High Priest, Scribes, & Pharisees, when the high Priest discerned, that the testimonies produced against Christ preuayled not, nor produced any thing, he rose vp, and said, *Matth. 26. Adiuro te per Deum vivum, &c.* I adiure thee by the liuing God, that thou tell vs, if thou be Christ the Sonne of God. But Christ consenting thereto, and confessing himselfe so to



be, the high Priest, rent his garments, saying, *He hath blasphemed, what need we any further witnes? Behould you haue heard the blasphemy, what thinke you? And they answering said: He is guilty of death.*

And againe in the presence of Pilate, who coueted to free our Lord from death, the High Priests and Ministers said: *we haue a law, and according to the law he ought to dye, because he had made himselfe the Sonne of God. Ioan. 19.* This therefore was the chiefest cause, why our Sauour was condemned to the Crosse. Which very Point was prophesied by Daniel, saying: *occidetur Christus &c. Christ shall be slaine, and it shall not be his People that shall deny him. Dan. 9.* And this was the maine motiue, why God at the Passion of Christ, did power downe such dreadfull darknes vpon the world, that thereby it might be most abundantly witnessed, the High Priests to haue erred, the People to haue erred, Pilate to haue erred, Herod to haue erred, and him who banged vpon the Crosse, to be the true Sonne of God, and the *Messias* who was promised. The truth whereof, the Centurion ob-  
seruing

serving the Heavently signes & woun-  
 ders, testified in those words: *Verè*  
*filius Dei erat iste*. Indeed this was the  
 Sonne of God. *Matt. 27.* And againe,  
*Inded this man was iust*. *Luc. 23.* For  
 the Centurion did know that those ce-  
 lestiall and astonishing Prodigies, were  
 (as it were) the Voyce of God, retra-  
 cting and condemning the Sentence  
 of *Caiphas* and *Pilate*, and affirming,  
 that that man (contrary to all Iustice)  
 was deliverd ouer to death; seing he  
 was the Authour of Life, the true  
 Sonne of God, and Christ promised in  
 the Law. For what other thing could  
 that *Darknes*, being accōpained with  
 the cleaving of the Stones, & renting  
 of the veyle of the Sanctuary, import,  
 but that God was auerted from a Peo-  
 ple (before his) & that he was highly  
 offended; in that the People did not  
 know the tyme of their Visitation.  
*Luc. 19.*

Certainly if the Iewes did matu-  
 rely consider these things, and withall  
 obserue, that they are euen from that  
 tyme dispersed and scattered among  
 many Nations, not hauing any King,  
 or High Priest, or Altars, or Sacrifices  
 or diuine Miracles, or the Answers of  
 Pro-

Prophets among them; they would clerely perceauē themselves to be abandoned and forsaken by God, and (which is far more miserable) to be deliuered ouer into a reprobate sense; and that to be accomp'ished and fulfilled in them, which Esay did prophecy, when he introduced our Lord thus speaking: *Goe, and thou shalt tell this People: Heare you that heare, and vnderstand not: and see a Vision, and know it not. Blind the hart of this People, and make their eares heauy, and shut their eyes, lest perhaps they might see with their Eyes, and heare with their eares, and vnderstand with their Hart, and be conuerted, and I heale them, Iſa. 6.*

*Of the fifth fruite of the  
fourth Word.*

C H A P. VI.

**I**N the first three words or Sentences, Christ our Maister did recommend vnto vs three notable Vertues, *Charity* to our Enemies, *Mercy* to the Miserable, and *Piety* or duty to our Parents. In the foure following Words he

he exhorts vs to foure *Vertues*, not more worthy, then the former, but to vs no lesse necessarie, to wit, *Humility*, *Patience*, *Perseuerance*, and *Obedience*. Touching *Humility*: It may be truly called the *Vertue* of Christ (since there is no mention made thereof, in the *Writings* of the *Wisemen* of this *World*) for Christ throughout the whole course of his life, did really, & in his actions, practise this *Vertue*, and furthermore professeth himself to be a *Maister* thereof, in plaine and direct *Words*, saying: *Learn of me, because I am meeke, and humble of heart.* *Math. 11.* But he neuer more perspicuously and clearely did commend this *Vertue* vnto vs (and withall *Patience*, which cannot be disioyned from *Humility*) then when he said: *My God, my God, why hast thou forsaken me?* For in these words Christ sheweth, that through the permission and sufferance of God, all his glory and excellency in the sight of men was wholly obscured, the which point also that *darkenes* or *Eclips* did demonstrate. Now our Lord could not without wonderfull *Humility* and *Patience* tollerate so great an obscuration.

The glory of Christ, of which *S. Iohn* speaketh in the beginning of the Gospel, when he sayth: *We saw the glory of him; glory, as it were of the only begotten of his Father, full of grace and Verity. Iohn. 1.* was placed in the Power, Wisdome, Probity, Princely Maiesty, Beatitude of the soule, and in the Diuine Dignity, which he had, as he was the true and naturall Sonne of God. All this glory his Passion did cloud, and obscure, and the darkning thereof those words do plainly signify, *My God, my God, why hast thou forsaken me?* The passion did obscure his Power; because being nayled to the Crosse, he seemed to be of no power or ability; and therefore the chiefe Priests, souldiers, and the Thiefe did exprobate to him his impotency and weakenes, saying: *Yf thou be Christ, come downe from the Crosse &c.* And againe: *He saued others, himselfe he cannot saue.* Now how great Patience, how great Humility was required, that he who was truly Omnipotent, should be wholly silent to such vpbraidings?

The Passion did darken his Wisdome; when before the chiefest of the Priests,

Priests, before *Herod*, before *Pilate* he answered nothing to many Interrogatories and Questions, as if he had bene deprived of iudgment, by which his silence it was occasioned, that *Herod* & his Company contemned him, and cloathed him in a white vestment by way of derision. How great *Patience*, how great *Humility* was heer also required for him to tolerate these indignities, who was not only wiser then *Salomon*, but was the very *Wisdom* of God?

His *probity* and *Innocency* of life the *Passion* obscured, who being crucified vpon the *Crosse*, did hang betweene two thieues, and was repured a seducer of the People, and *Vsurper* of an other mans kingdome. And the splendour of this his *Innocency*, that dereliction of God, which himselfe confessed, saying, *Why hast thou forsaken me*, might well seeme more & more to obscure; Since God is accustomed to forsake not pious men, but such as be wicked. Certainly haughty and proud men are very cautelous to speake any thing, wherby those who heare them, may suspect that they confesse any thing against their owne

Worth: but humble and patient men ( of which sort Christ was the King) willingly take bould of all occasion of *Humility* and *Patience*, so as they speake nothing, which is false. How great *Humility*, how great *Patience* here againe is required of him to suffer these things, of whom the Apostle thus speaketh: *It was fit, that we should haue such a Priest, holy, innocent, impolluted, separated from sinners, & made higher then the Heauens. Heb. 7.*

Furthermore the Passion did so obscure the Regall Maiesty of Christ, as that it gaue to him, for a goulden diademe, a Crowne of thornes; for a Tribunall, a gibbet; for Princely attendance, two Thieues. Therefore I say againe; How great *Humility*, how great *Patience* was necessary for him, who vvas truly the king of Kings, the Lord of Lords, and the Prince of the kings of the Earth?

Now vvhat shall I say of the *Beatitude* of the soule, which Christ truly had from his Conception? And the vvhich he was both of povver and of Will to transfuse into the Body? How vehemently did the Passion daiken this glory, since it made Christ, *A man*  
of



of sorrowes, and knowing infirmity;  
 despised, and the most abiect of men.  
 Iſa. 53. and caused him through the a-  
 cerbity of his sufferings, to cry out;  
 My God, why haſt thou forſaken me?  
 To conclude, the Paſſion did ſo ouer-  
 cloud the dignity of his diuine Perſon,  
 as that he, vvho ſitteth aboue all (not  
 only men, but Angels) in regard of his  
 Paſſion, ſaid: *I am a worme, and no  
 man; A reproach of men, and the outcaſt  
 of the People. Pſal. 21.*

To this loweſt place therefore  
 Chriſt did deſcend in his Paſſion; but  
 this his deſcending was accompanied  
 with great merit and exaltation. For  
 what our Lord did often promiſe in  
 words, ſaying: *Euery one that humbleth  
 himſelfe, ſhalbe exalted*, the ſame was  
 performed in his Perſon, as the A-  
 poſtle witneſſeth: *He humbled himſelfe,  
 made obedient vnto death; euen the  
 death of the Croſſe: for the which thing  
 God hath alſo exalted him, and hath  
 giuen him a Name, which is aboue all  
 Names; That in the name of Ieſus, euery  
 knee bow, of the Celeſtials, terrestrials,  
 and Infernals. Phil. 2.* Therefore he,  
 who was the laſt, is pronounced and  
 declared to be the firſt, and a moſt

In that Humiliation resolved into an ex-  
 ultating Exaltation. The which  
 change we also find to haue happened  
 to all the Apostles, and to all Saints.  
 For S. Paul writeth, that the Apostles  
 were, *The refuse of the World, and the*  
*scorfe of all,* meaning, most base & vile  
 things, which are cast out by euery  
 one, and betrampled vpon. This was  
 the Humility of the Apostles; But  
 what was their Exaltation, S. *Iohn*  
*Chrysostome* teacheth (*hom. 32. in Ep.*  
*ad Rom.*) and sheweth it, when he  
 sayth, that the Apostles are now in  
 Heauen, and do assist neere to the  
 Throne of Christ, where the *Cheru-*  
*bims* do glorify Christ, where the *Se-*  
*raphims* do fly, that is, they haue their  
 place with the chiefest Princes of the  
 kingdome of Heauen, from whence  
 they shall neuer fall or depart. Cer-  
 tainly if men would attentiuely con-  
 sider and ruminare, how honourable a  
 thing it is, to imitate the Humility of  
 the sonne of God heere vpon the  
 Earth; and with all, would make to  
 themselves some cōiecture, how great  
 that exaltation is, to the which humi-  
 lity it selfe aduanceth them, we should  
 find very few proud men. But because  
 most

most men do measure all things by the false yard of the senses of the flesh, & humane cogitation, therefore it is no wonder, if *Humility* can so hardly be found vpon the Earth, and that the Multitude of proud men be infinite.

*The fifth Word, Sitio, I thirst,  
is explicated according to  
the Letter.*

## CHAP. VII.

**T**He *fifth Word* followeth, which we read in *S. Iohn*. And indeed it is but one Word, to wit *Sitio*, I thirst. But that it should be truly (according to the present purpose) vnderstood, it is needfull to adde the words of the Euangelist, both going before and after. For thus *S. Iohn* speaketh: *Postea sciens Iesus &c.* Afterward Iesus knowing, that all things were now consummate, that the Scriptures might be fulfilled, he sayth, I thirst. A Vessel therefore stood there full of Vineger; & they putting a sponge full of Vineger about Hyssope, offered it to his mouth *Iohn. 19.* Of which words this is the meaning:

Our Lord would haue all things accomplished and fulfilled, which the Prophets ( being full of the Holy Ghost) did foretell of his Life & death, and because all other Predictions being then already performed, this one yet remained; That is, that he should tast Vineger in his thirst, according to those words of the Prophet, *Psal. 68. In my thirst they gaue me Vineger to drinke*; Therefore he said with a cleare voyce) *I thirst*; and those, who were present, did offer to his mouth a spöge full of Vineger, put vpon a Reede, or Cane. Thus our Lord said, *I thirst*, that the Scripture might be fulfilled. And why to the end the Scripture should be fulfilled? Why did he not say, *I thirst*, because he was really thirsty, & desired to allay his Thirst? For the Prophet did not foretell it to the end that that should fall out which he had foretould; but he did therefore foretell it, because he did foresee it after to be. And he did foresee it after to be, because the thing was truly to be, although it had not beene foreseene. Therefore foresight, or prediction is not the cause of a thing after to come to passe, but the thing, which is after to be,

he, is the cause why it may be fore-  
seen or foretold.

Now a great Mystery is in this  
place reuealed. Our Lord did truly la-  
bour with extremity of thirst, euen  
from the beginning of his Crucifixion;  
and his thirst increaled more & more;  
so as it was one of his chiefest tor-  
ments which he suffered vpon the  
Crosse; since sheeding of much blood  
doth drye the body, and procureth  
thirst. I knew a Person, who being  
wounded in seuerall parts of his bo-  
dy, from which great store of blood  
did flow, desired nothing but drinke;  
as if his most raging thirst had bene  
the only euill or payne he then suffe-  
red. The like is read in the life of *S.*  
*Emmeramus* Martyr, who being tied  
to a stake, and hauing receaued many  
wounds, only complayned of thirst.  
(*Sur. die 22. Sept.*) Therefore how  
could it otherwise be, but that Christ  
who after long wearines, had shed  
much blood in his whipping, and after  
being crucified, had opened (as it  
were) foure fountaines in his body,  
from which great abundance of Blood  
did for a long tyme streame, should be  
cruciated and vexed with a most bur-

ning thirst? And notwithstanding he concealed in silence this his long torment for the space of three howers, and could haue concealed it euen to his death, which was present at hand: For what other reason then did our Lord hyde in silence (for so long a tyme) this his vehemency of Paine, & now being ready to dye, did manifest it, saying, *I thirst*; but because it was the will of God, that all of ys should know this torment of thirst not to be wanting vnto Christ? And therefore the same heauenly Father would haue it foretould by a Prophet in the Person of Christ, and did inspire it into our Lord Iesus, to make this new and most bitter paine knowne to his faithfull seruants, for an example of Patience. He said therefore, *I thirst*; that is, all my moisture in my flesh is spent, my veynes are dry, my tongue is dry, my pallate is dry, my iawes are dry, all my inuward parts are dry; if any man will comfort and refresh me, let him giue me to drinke.

Now let vs heare, vyhat drinke they brought him vwho vvere present at the Crosse: *Erat vas aceto plenum &c.* There was a vessell full of Vineger; and

And they putting a sponge full of Vine-  
gre about Hyssop, offered it to his mouth.  
O strang consolation and refreshment!  
There vvas a vessell full of Vineger,  
vvhich is pernicious and hurtfull to  
wounds, and is accustomed to hasten  
death, and to that end it vvas brought,  
thereby to hasten the death of those,  
vvho vv ere to be crucified. S. Cyrill  
(cap 35. in Ioan.) vvith reference to  
this passage thus vvriteth: *Pro iuuante  
& iucundo potu &c.* For a medicinable  
and pleasant drinke, they proffered him  
that, which was hurtfull and bitter.  
And by reason hereof that thing is  
made more credible, vvhich S. Luke  
vvriteth in his Gospell: *The souldiers  
mocked him, comming to him, and offer-  
ing him Vineger. Luc. 23.* And although  
S. Luke doth write this of Christ la-  
tely nayled to the Crosse, yet it is very  
credible, that the souldiers themselues  
when they heard him crying, *I thirst,*  
did giue him Vineger in a sponge vpon  
a reede, the vvhich they before in a  
mocking manner, had offered vnto  
him. The summe and closure of all is,  
that as in the beginning, a litle before  
he vvas nailed to the Crosse, they offer-  
ed him wyne mixt with gaule; so in  
the



the end of his life they brought him Vineger, dangerous to his wounds; so as from the beginning to the end, the Passion of Christ vvas a true & vehement Passion, as not accompanied with any alleuiation, or comfort at all.

*Of the first fruite of the  
fifth Word.*

CHAP. VIII.

**T**He Scriptures of the Old Testament are for the most part explained by the Scriptures of the New. But touching this Mystery of the *thirst* of our Lord, the vvords of the sixty eight *Psalme* may vvell paraphrase, & comment the Ghospell. We do not find clearely in the Ghospell, vvwhether those vvho offered Vineger to our Lord thirsting, did it to gratify him, or rather the more to afflict him; that is, vvwhether this their action proceeded from Loue or Hate. We vvith S. *Cyrrill* do interpret in a bad sense the fact of those vvho gaue to our Lord (suffering thirst) Vineger to drinke. But the vvords of the *Psalme* are so cleere and euident,

eident as that they need not any exposition, And from those vve vwill gather this fruit, that vve may learne to thirst vwith Christ after those things, vvwhich truly and healthfully are to be thirsted after. These are the Words of the Prophet: *I expected some body, that would be griened with me, and there was none, or that would comfort me, and I found not any. And they gaue me gaule for my meate, & in my thirst they gaue me Vineger to drinke. Psal. 68.* Therefore those men vvho gaue to Christ our Lord a litle before he vvvas mayled to the Crosse, vvine mingled vvith gaule, and those vvho offered to our Lord aftervvard Vineger to drinke, vvvere of that number of vvhom it is said: *I expected some body, that would be griened with me, and there was none, and that would comfort me, and I found not any.*

But some may here demaund, did not the most *Blessed Virgin* (the Mother of our Lord) and *Mary of Cleophas* sister of his mother, as also *Mary Magdalen* vvith the Apostle *S. John*, standing neere vnto the Crosse, truly and from their hart grieue and lament for our Lord? In like sort, did not those  
Women,

Women, who weeping followed our Lord to the Mount Caluary, truly condole vvith him? To conclude, were not all the Apostles much agriued, & lamented in the tyme of the Passion, when as Christ himselfe foretould of them, *Ioan. 16. The world shall reioyce, but you shall be gladd.* All these did truly contristate and lament; but they did not lament together with our Lord, in that there was not the same reason of Griefe in Christ, and in the others. For our Lord sayth: *I expected some body, that would be sory with me, and there was none; and that would comfort me, and I found not any.* Those persons abouesayd did grieue touching the Passion and corporall death of Christ: But Christ did not grieue touching this point, but only for a short tyme in the garden, to shew himselfe to be true Man: Yea he said, *Luc. 22. With desire I haue desired to eate this Pasche with you, before I suffer;* And in another place: *If you loued me, you would reioyce, because I goe to the Father. Ioan. 4.*

What cause then of griefe was there in our Lord, in which he did not find others grieving vvith him? To  
wilt,

wit, the losse of soules, for which he did suffer. And vvhhat cause of Consolation, in which he had not another to comfort and reioyce with him, except the sauing of soules, after which he thirsted? This one Consolation he did seeke, this he desired, of this he was euen hungry and thirsty: but gaule is giuen to him for meate, and Vineger for drinke. For the bitternes of gaule doth signify and figure out sinne, then the which nothing is more bitter to him, that hath the sense of Tast not infected, or depraued; The acrimony or bitternes of Vinager representeth obstination in sinne: Therefore Christ deservedly did lament, because he did see for one *Thiefe converted*, not only another thiefe remayning in his obstinacy; but also many others continuing in the like perversity of mind; And euen then among the Apostles themselves suffering scandall, he saw *S. Peter* to haue denied him, and *Iudas* to haue despayred.

Yf therefore any man vwill comfort and bemoane Christ, oppressed vvith hunger & thirst vpon the Crosse, and from thence greatly grieuing, first let him present himselfe, as truly penitent,

nitent, and loathing all his former sinnes. Next, let him conceaue with Christ a great heauinesse and sorrow in his hart, that so great a multitude of soules do daily perish, since so easely all men may be saued, if so they will take the benefit of the price of mans Redemption. Doubtlesly the Apostle was one of those, who deplored with Christ, seeing he thus saith: Psalm. 9. *Veritatem dico in Christo &c.* I speake the Verity in Christ, I lye not, that I haue great sadnes and continuall sorrow in my hart: for I wished my selfe to be an *Anathema* from Christ for my Brethren, who are my kinsmen according to the flesh, who are Israelites, whose is the adoption of sonnes. The Apostle could not more amplify & enlarge his desire of sauing soules, then by this exaggeration, of wishing himselfe to be an *Anathema* from Christ; For this sentence, according to the iudgment of *S. Iohn Chrysostome*, is to be interpreted, that the Apostle was so vehemently troubled and afflicted touching the damnation of the Iewes, as that (if it could haue bene) he desired to be separated from Christ, for Christ his sake; meaning hereby, he did not couer

to be separated from the Charity of Christ, of which point he had spoken a litle before saying, *Who shall separate us from the Charity of Christ?* but to be separated from the glory of Christ; as making choyce rather to be deprived of the Heauenly glory, then that Christ should be deprived of that great fruite of his Passion, which would appeare in the conuersion of so many thousand of Iewes. Therefore the Apostle did truly grieue with Christ, & did giue comfort to the grieve of Christ.

But we haue few men in these dayes, who are emulous, or imitators of him. For there are no few Pastours of soules, who more lament, if the annuall rents of their Church be diminished or lost, then if a great number of soules vnder their charge, through their absence or negligence do perish. *Patientius ferimus Christi iacturam, quàm nostram* (sayth S. Bernard.) *We suffer with greater patience the losse of Christ, then our owne losse; We make great search into our daily expences, but of the daily losses of the flocke of Christ we rest ignorant; Thus this holy Father l. 4. de conside. 9. It is not sufficient*

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for

for a Prelate if himselfe liue piously , and labour priuately , to imitate the Vertues of Christ, except withall he do make his owne subjects (or rather his owne sonnes) vertuous , and by the footesteps of Christ, bring them to eternall life. Therefore if such men do couet to suffer, and grieve with Christ, & to bemoane his dolours , let them watch ouer their flock diligently , let them not forsake their poore sheepe, but let them direct them by Words, and go before and leade them the way, by good Example.

But Christ may deseruedly complaine of priuate men, that they do not condole with him, or with his dolours. For if Christ hanging vpon the Crosse, did iustly complaine of the perfidy and obstinacy of the Jewes , by whom he saw all his great labour , & griefe to be contemned , and so precious a medicine of his blood to be by them (as by fanaticall and mad men) reiected and vilified; what now may he say, when he doth see (not from the Crosse , but euen from Heauen) his owne Passion to be valewed at no worth; and his sacred Blood to be be-  
trampled vpon, by those men who do  
believe



believe in him, or at least say they do believe in him, and who offer to him, nothing but gaule and Vineger, that is, who do multiply their sinnes without consideration of the diuine Iudgment, or without feare of H <sup>ell</sup>? We read in S. Luke c. 15. that, *There shalbe ioy in Heauen, vpon one sinner, that doth Pennance.* But if that Man, who by fayth and Baptisme was borne in Christ, and by Pennance was recalled from deatch to life, do presently againe dye by sinning, is not the ioy then turned into sorrow and griefe? and is not the Milke changed into gaule, and the Vine into Vinager?

Certainly, *A woman, when she trauaileth hath sorrow, (if she bring forth her child with life) she remembreth not the payne for ioy, that a man is borne into the world. loan. 16.* But if it happen that the child do instantly dye, or be borne deade, is not the mother afflicted with a double griefe? Euen so, many do labour and take paines in confessing their sinnes, and perhaps put in practise fasting and Almes-deeds not without some difficulty; yet because through an erroneous Conscience, or through an ynwarrantable Ignorance,

they do not arriue to perfect Pardon; do not these men euen labour in Child-byrth, and bring forth an Abortive, and afflict their Pastours with a double griefe? These therefore resemble a man that is sicke, who hasteneth his owne death by taking of most bitter Physick from whence he hoped for health: Or els a Husbandman, who after much labour spent in cultiuating his Vineyard, or ground, doth through an vunexpected Hayle shrowed downe, loose all his profit, that is all his labour and toyle. These Euills therefore ought with great reason to be deplored with inconstolable griefe; And who bewyleth them, and is sory for them, he doth condole with Christ vpon the Crosse; And when with fortitude and strength he laboreth to expell & driue away these Euills, he wonderfully compalsionateth the afflictions of Christ suffering on the Crosse, & shall (in recompence thereof) reioyce with Christ reioycing in Heauen, and raigne with him, there reigning for euer.

Of the second fruite of the  
fifth Word.

## CHAP. IX.

**V**Vhen attentiuely I ponder & consider the thirst of Christ hanging vpon the Crosse, another fruite (and no lesse profitable) is presented to my iudgement. For our Lord seemeth to me to haue said, *Sitio, I thirst*, in the same sense, when vnto the Samaritan woman he said, *Giue me to drinke*; for a litle after opening the mystery of this his Word, he thus subioyneth: *If thou didest know the giift of God, and who he is, that saith vnto thee, giue me to drinke; thou perhaps wouldest haue asked of him, and he would haue giuen thee liuing water.* John 4. Now how can he thirst, who is the fountaine of liuing water? Did not our Lord speake of himself, when he said. Ioan. 7. *If any man thirst, let him come to me and drinke*? And is not he that Rock, of which the Apostle speaketh. 1. Cor. 10. *They dranks of the spiritmall Rock, that followed them,*

and the Rocke was Christ? To conclude is not this he, who thus speaketh to the Iewes by Ieremy the Prophet cap. 2. *They haue forsaken me the fountaine of liuing water; and haue digged to themselues Cesternes, broken Cesternes, that will not hould water?* Therefore it seemes, I behould our Lord vpon the Crosse, as vpon a high Turret, casting his eyes vpon the whole earth full of men, thirsting, and languishing through thirst: who through occasion of his owne corporall thirst, doth commiserate the common thirst of mankind, and saith: *Sitio*, that is, I am truly thirsty, since all the humidity and moysture of my body is already spent and dried vp; but this my thirst wil quickly haue an end: Therefore I do now *thirst* that men would beginne to know from fayth, me to be the true well-spring of liuing water, and that they would come to me and drinke, that so they need not to thirst for all Eternity.

O how happy and blessed might we be, if with a most attent hart, we would heare this Sermon of the *VVord Incarnate*. Doe not almost all men *thirst* with a most burning thirst of  
 CONCU-

concupiscence, and with an insatiablc *thirst* after the fading & troubled waters of transitory and floating thinges, which are vulgarly called *goods, Riches, Honours, Pleasures*? And who is he, that drinking of this water, hath his thirst thereby extinguished? And who euer hearing Christ our Maister, did beginne to tast and relish the liuing water of Heauēly wisdom & of diuine charity, but that (the *thirst* of terrene things being presently asswaged, he begun to breath hope of eternall lyfe, and laying aside all gnawing care of getting and heaping together earthly treasures, did not begin to *thirst* after Heauēly? This water of lyfe (not rising out of the earth, but descending from Heauen) which our Lord (being the fountaine of the water of life, if so we will demand it with most ardent prayers, and a fountaine of teares) will giue to vs; this water (I say) will not only quench the thirst of terrestriall pleasures, but also will be to vs neuer fading meate and drinke, during all the time of our Peregrination. For thus the Prophet Esay speaketh: *All you that thirst, come vnto the waters.* *Isa. 55.* And to preuent that thou  
maist

maist thinke not thinke it to be plaine & simple water, or to be bought with a great Price, the Prophet subioyneth: *Make hast, come away, buy without money, without any change, wine and milke.* Water is said to be bought, because it is not obtained without labour, that is, without a true disposition of mynd; but yet it is bought without money or any exchange, because it is given freely, neyther can any equall price for it be found. And that, which the Prophet a litle afore called *water*, he presently after termeth *wine and milke*; since it is a most precious and inestimable thing, as comprehending in it selfe the perfection or vertue of water, wyne, and milke.

This is true wisdome and charity, which is called *water*, because it doth refresh and coole the heate of concupiscence. It is also *wine*, in that the mynd of man is therewith heated, and (as it were) become drunke with a sober ebriety; finally, it is said to be *milke*, because it nourisheth with a sweet and gentill food especially such, who are but infants in Christ, according to those wordes of S. Peter the Apostle: *As infants newly borne, desire*

you milke. 1. Pet 2. This true wisdom  
and Charity being incomparable with  
the Concupiscence of the flesh, is that  
sweet yoke, and light burden, the  
which whosoever willingly and hum-  
bly vndergoe, do purchase true and  
stable rest to their soules; so as they  
shall not neede to draw water from  
earthly and muddy Wels. This most  
sweet repose of mynd gaue way to so-  
litude, to an Heremiticall lyfe, filled  
Monasteries, reformed the Clergy, yea  
reduced married Persons to no small  
moderation and continency.

Certainly the Pallace or Court of  
*Theodosius* the yonger, being Empe-  
rour, did much resemble a great Mo-  
nastery; And the House of *Elzeurus*  
(the Earle) bare the show of a small  
Monastery. For in neither of these two  
places were to be heard any conten-  
tions, or disagreements, but instead  
thereof the singing of spirituall Hym-  
nes and Canticles did most frequently  
resound. All this we owe, as due to  
Christ, who hath extinguished our  
thirst with his thirst; and as a liuing  
fountaine, hath so watered the fields  
of our Harts with flowing streames, as  
that they need not feare any drought,  
R except



except our Harts depart from the fountaine it selfe ( which God forbid ) through the instigation of the Enemy.

*Of the third fruite of the  
fifth Word.*

CHAP. X.

**T**He third fruite, which may be taken from the words of Christ, is the imitation of the Patience of the Sonne of God. For although Humility ( conioyned with patience ) did shine in the *Fourth word*, or sentence; yet in the *Fyft word*, as in its proper and reserved place, the wonderfull patience of Christ seemeth most eminently to manifest it selfe. Patience is not only one of the chiefe Vertues; but among the rest it is very necessary. For thus *S. Cyprian* speaketh, *Serm. de bono Patientia. Non inuenio inter ceteras &c.* Among the seuerall wayes of Celestiall discipline, I do not find any thing more necessary to mans life, or more conducing to true Glory, then that we, who labour to obserue the precept of our Lord with feare & deuotion, should carefully

deuote

devote our selves to the practice of *Patience*. But before we discourse of the Necessity of *Patience*, it is needfull, that we distinguish betwene true and false *Patience*.

Well then, that is true *Patience*, which commandeth vs to suffer the Euill of *payne*, or punishment, to the end we may not be forced to suffer the Euill of *Fault*, or sinne. Such was the patiēce of the Martyrs, who made choyce rather to vndergoe the torments of their Persecutours, then to yeald vnto an abnegation of their Fayth in Christ, and to suffer the losse of all their temporall goods, then to exhibite worship and honour to falsie Gods. But counterfaite and false *Patience* is that, which perswadeth a man to suffer all Euills and Inconueniences, thereby to giue satisfaction to the Law of Concupiscence, and to loose euerlasting Goods for the conseruation of temporall and momentary. Such is the *Patience* of the Martyrs of the Deuill (so to stile them) who easily endure hunger, thirst, cold, heate, the losse of their reputation and good name, and (which is more to be admired) the losse of the Kingdome of Heauen, that

so they may increase and heape together Riches, may glut and satisfy their owne Carnality, and aspire to certaine steps and degrees of Honour.

Now this is incident and peculiar to true Patience, to perfect and conserue all Vertues. And this is that, which S. James euen preacheth in the prayse of Patience, saying, *cap. 1. Patience bath a perfect worke, that you may be perfect and entire, failing in nothing.* For other Vertues in regard of their difficulty, except they be supported and gouerned with Patience, cannot subsist or continue long; but when they are accompanied with Patience, they easily commaund and ouer-rule all opposition and resistance whatsoever. For Patience doth conuert, and maketh crooked things straight, and rough wayes plaine. *Isa. 42.* And this is so indisputably true, that S. Cyprian thus discourseth of Charity the Queene of Vertues, *Serm. de Patientia: Charitas fraternitatis &c.* Charity is the bond of fraternity, the foundation of Peace, the knitting together of Vnity; It is greater then Fayth, or Hope; It euer goeth before martyrdome; It shall euer remaine in vs with God in  
the

the Heauenly kingdome; Yet spoyle and deprive it of Patience, it becomes desolate, and endures not; take from it the vertue of sustaining and tolerating, and then you do pull it quite up by the roote. The which very point (I meane the necessity of Patience) the same S. Cyprian more easily proueth to be in Chastity, Iustice, and Peace with our neighbours, for thus he heerof discourseth: Let thy Patience be strong & immoueable in thy hart; let not thy sanctified Body, and Temple of the Holy Ghost be polluted with adultery; neither let thy Innocency (devoted to Iustice) be contaminated with any contagion of deceyt; nor after thou hast receaued the most reuerend Eucharist, let thy hand be dishonoured with the sword, or imbrued in bloud. Ibid. Thus this Doctor, who intimateth from a contrary sense, that Chastity without the support of Patience, is not able to resist Adultery, nor Iustice can be voide of fraud, nor the taking of the Eucharist can free a man from Homicide.

This, which S. Iames aboue teacheth, touching the vertue of Patience, is also taught in other words by the Prophet David, by Christ himselfe, and

by the Apostle. *Dauids* wordes are these, *Psal. 9. The patience of the poore shall neuer perish.* Beacuse it is a perfect worke, and in this respect its reward shall not consume or wast away. *Patience* also is said not to perish, because it is recompenced for all eternity, in regard of its fruite: after this manner we are accustomed to say, that the labours of a Husbandman doe perish, when they beare no fruite; and not perish, when they beare fruite. Now the word, *Poore*, is heer added, because in this place it signifyeth one, that is humble, who acknowledgeth himselfe to be *poore*, and that he cannot eyther doe, or suffer any thing, without the concurrency and ayde of God; and thus is this point expounded by *S. Austin lib. de patient. cap. 15.* Neither only the poore, but the rich, and such as do abound with affluency of temporall wealth, may haue the vertue of patience, so that they do not confide and trust in their riches, but in God; of whome, as being truly poore in all diuine gifts, they pray for Patience, and obtaine it.

This said point, our Lord himselfe signified, when he sayd in the Ghospell

pell, *Luc. 21. In your patience, you shall possesse your soules.* For he onely doth truly enioy his soule, that is his lyfe, of which no man can be bereaued, who will tollerate patiently all afflictions, yea the very death of the body, so that he sinneth not against God. For although by dying he may seeme to loose lyfe, yet he looseth it not, but keeps, and reserues it for all Eternity. Since the death of the iust is not death, but a sleep, and a very short sleep. But those who are impatient, that so they loose not the lyfe of the Body, feare not to sinne, eyther by apostating and denying of Christ, worshipping of Idols, by becomming a prey to sensuality, or by perpetrating any wickednes whatsoeuer; these men seeme indeed for the time to preserue lyfe, but they loose eternall lyfe both of Body and soule. And as it is said of those who are truly patient: *Not one hayre of your head shall perish. Luc. 25.* So to the impatient it may be said; not one member of your Body shalbe free fro the incendious heats, and burning of Hell.

To conclude, this forsaide point the Apostle confirmeth, saying, *Heb.*

10. *Patience is necessary for you, that doing the will of God, you may receaue the Promise.* Where we see, that the Apostle plainly pronounceth, that Patience is wholly necessary to vs, that thereby we may alwayes do the Will of God, and by doing it may receaue the Promise, that is, *the Crowne of Glory, which God hath promised for them that loue him, and keep his Commandments, Iac. 1.* For we read, *Yf any loue me, he will keep my Words, He that loneth me not, keepeth not my Words. Ioan. 14.* Thus vve obserue the whole Scripture (cohering and agreeing in it selfe) to preach to all the faithfull, the necessity of Patience. And this is the Cause, why Christ going out of this life, would testify to all men his inuisible, most bitter, and most long suffering of *thirst*, that we being moued with so great an Example, should be inflamed to keep Patience in all our Afflictions. That this *thirst* of Christ was a most vehement paine, we haue aboue shewed in the explication of the word, *Sitio*. That it continued for a long tyme, it may be easily made euident.

And that we may begin from the  
scour-



scourging of Christ; when Christ was whipped, he was then already spent, and wearied through prolixity of Prayer, through his Agony & effusion of blood in the garden; Also he was much tired with iourneys, which that night and the day following he made; As from the Garden to the House of *Annas*, from the house of *Annas* to the house of *Caiphas*, from the house of *Caiphas* to the house of *Pilate*; from the house of *Pilate* to the house of *Herod*; from the house of *Herod* backe againe to the house of *Pilate*; which severall iourneys contained many Miles. Neither did our Lord (after his supper the night before) tast of any meate or drinke, or tooke any repose and sleepe; but endured many most grievous afflictions in the house of *Caiphas*; and then immediatly after all these his pressares, followed the most barbarous & cruell whipping of him, the which was attended on with a most vehement *Thirst*, which *Thirst* much increased, when his whipping was ended. After all this succeeded his crowning with thornes, and the Iewes mocking him to scorne; which new vexation was also accompanied with

extremity of *thirst*, so as the same was very much increased. Then being euen wasted with so many iourneys and labours, he was next burdened with the weight of his Crosse which he bare vnto Mount *Calvary*: That iourney being ended, Wyne mingled with gale was offered to him, the which when he began to tast, he refused to drinke therof.

Thus his iourneying to and fro re-  
 ceaued an end; but the *Thirst*, which  
 vexed our Lord throughout all his tra-  
 uayle and labour, doubtlesly increased.  
 For presently his nayling to the Crosse  
 followed, and from hence one may  
 easily conceaue, that his *Thirst* grew  
 greater and more vehement through  
 the defluxion & streaming of his most  
 precious bloud, as from foure foun-  
 taines. To conclude, during the space  
 of three houres following (to wit,  
 from the sixt hower to the ninth) in  
 that horrible darknes, it can hardly be  
 belieued, with what fyar or ardour of  
*thirst* that most sacred body of our  
 Lord was consumed and wasted. And  
 although it was Vinegre, which the  
 Ministers of his Palsion offered to  
 him; yet because it was neither Wyne,  
 nor

nor Water, but Vinegre (that is, a sharpe and vngratefull Potion) & but small in quantity, since he was to sucke the same by drops out of a sponge, & was most neere vnto his death; therefore it is lawfull to affirme, that our Blessed Redeemer euen from the beginning of his Passion to his death, did suffer with wonderfull patience, this dolefull and most greuious torment. Now of what violence this torment is, few make tryall, since they may easily find water, wherewith to quench their thirst; but such as trauell diuers dayes in desert places (where small or litle water is to be found) do fully take notice, how great a torment *Thirst* is.

¶ *Curtius* writeth (lib. 7. de gest. Alex.) that *Alexander the great* passing with his Army through a long & tedious desert, his souldiers after much drought and thirst came to a certaine Riuer, of which they dranke with such gust and greedmes, as that many of them by losing their wynd, or breath in drinking, did presently dye, & then he thus concludeth: *Muldoque maior etc.* The number of those, by this meanes dying, was far greater, then euer he lost in any one battayle. Therefore the  
heare

heate of the *thirst* was so intollerable, as that the souldiers had not that command ouer themselues, as in tyme of drinking, a litle to breath, or take their Wind. And thus the greatest part of *Alexanders Army* was extinct and perished. There haue bene some men, who through extremity of *thirst*, haue thought water mingled with dirt, oyle, bloud, and other more filthy things, to haue byn sweet and pleasant. From hence then, we may be instructed, how bitter the Passion of Christ was, and how great Vertue of his Patience appeared therein. And it was Gods will, that this his Patience should be knowne to vs, that by our imitation of it, vve might so compassionate & suffer with Christ, as that vve may be glorified together vvith Christ.

But it seemes to me, that I heare diuers good and pious soules, earnestly enquiring, how they might arriue to that height, as seriously to imitate the Patience of Christ, and to say vvith the Apostle, *I am fastned to the Crosse vvith Christ*; & vvith the holy Martyr S. Ignatius; *Amor meus crucifixus est. My loue is crucified.* This point is not so difficult, as many take it to be. For  
it is

it is not necessary for all men to lye vpon the cold ground; to discipline & scourge their body with whips vntill the drawing of blood; to fast dayly with bread and water; to weare continually next to their skin a rough hayre-cloath, or iron-chayne; or to practise other such kinds of mortification, for the taming of the body, and crucifying it, with its vices and concupiscences: these actions are laudable, and also profitable, when they are practised by such, whose bodies are able to beare them; and this by the aduice and direction of their spirituall Father or Instructour. But I in this place couet to shew to the pious Reader, a course or way of exercising Patience, and of imitating Christ, who was most patient; which course may agree to all men, & in vvhich nothing is vnaccustomed; nothing tasting of nouelty, nothing, vvhich may seeme to gaine a vulgar praise.

First then I say, that one vvho is zealous of Patience, ought vvillingly to be busied in those labours vvhich he is assured are gratefull and pleasing to the vvill of God, according to that of the Apostle, Heb. 10. *Patience is necessary*

sary for you, that you doing the VVill of God, may receaue the Promise. What God wvould haue vs patiently to vndergoe, is not hard eyther to learne, or to teach. First experience and dayly practise telleth vs, that vyhat things the Church ( our Mother ) commandeth to be done, the same ( though hard and difficult ) are to be performed obediently and patiently. But vyhat doth the Church command vs? to vvitt, the fasts of Lent, the Ember-dayes, and the vigill of Saints. If these be performed in such sort, as they ought to be, they then cannot be performed vvithout Patience. For if a man vpon fasting dayes, vwill seeke after delicate and curious meates, and at one supper, or dinner eat as much meate, as at other tymes is vual to serue him both for dinner and supper, or els vwill preuent the houre of eating before noone, and then at night instead of a small refectiō or Collation, will deuoure so much, as may wel to be termed a large and copious supper, certainly this Man will not easily suffer hunger or thirst, neyther will he stand in need of Patience. But if he will constantly and seriously determine with himselfe, not

to anticipate the houre, except some  
disease or other necessity force him,  
and to content himselfe with ordinary  
and meane dyet, imposed as it vvere  
for pennance, and (auoyding all full  
gorging) to take it in that measure &  
quantity, as may seeme not to exceed  
one ordinary meale; and to giue that  
to the poore, vvhich should be takē at  
another meale if it vvere not a day of  
fast, according to S. Leo, saying (*serm.*  
*11. de ieiunio 10. mensis:*) *Refectio P-*  
*uperis, abstinentia ieiunantis.* The absti-  
nence of the faster, is the refectiō of  
the poore; and the same Father in an-  
other place: *Esurians paululum &c.*  
Beloued, let vs fast a little, that we may  
subtract and withdraw so much from  
our custome of eating, as may relieue  
the poore and needy. *Serm. 9. de ieiunio*  
*7. mensis.* and to conclude, at night to  
make but a small Collation or drin-  
king: This man (I say) hath need of  
Patience to endure his hunger & thirst.  
And in fasting after this manner, we  
in some sort may imitate the patience  
of Christ, & his crucifixion. But these  
fasts are not wholly necessary, though  
they be necessary for the exercise of  
Patience, and for the imitation of the  
Passion



Furthermore, the Church commandeth Ecclesiasticall, or Regular Persons, to recite or sing the *seauen Canonick Howers*; and that all the faithfull at least in prayer do read, & recite the *Lord Prayer*, and the *Salutation of the Angell*. This religious Reading and prayer, if it be performed in that sort, which it may, and ought to be, doubtlesly will stand in need of Patience. But there are many, who that they may shake of all Patience, endeavour to take away all difficulties. For they thinking, that a heavy burden is imposed vpon them, do most swiftly run all things ouer, that so in a very short space, they may dispatch themselves of the Burden. Next to this, they do not standing or kneeling, but either sitting or walking, read the Canonick Howers, to the end that the wearisomnes of reading or praying may be mitigated by sitting or walking. I here speake of such, who read the howers in priuate, not of those who sing or say the same in the Quire. Furthermore, that they may not be forced to breake their sleep, they vse often to say their Mattins before the sunne setteth.

Tou-

Touching the attention and eleuation of mind in tyme of prayer, and of praying God, I say little, since many thinke of nothing lesse then of that, which they sing, or reade. Therefore taking away the difficulty of spending much tyme in reading, or in Prayer, & of rising in the night to say their Matins, and omitting or neglecting the labour of standing or kneeling, as also not regarding to put a bridle on the mind, that it may not wander in distractions and vnnecessary thoughts, but that it may be wholly intent vpon that, vvhich it readeth: I say, that once taking away all these things, it is no wonder, if many do not seeme to stand in need of Patience. But let such negligent men heare and obserue, with what sollicitude and care *S. Francis* did read or recite the Canonickall howers, and then they shall fully see and acknowledge, that this pious and Religious office and duty cannot be performed without the ayde and suppoze of Patience. For thus *S. Bonauenture* writeth of him, *cap. 10. vita eius. Solitus erat vir sanctus &c.* The holy man was accustomed to pay, or performe to God his Canonickall Howres, with no  
\$                      lesse.

lesse feare, then deuotion. For althogh he was afflicted with a paine in his eyes, stomacke, splene, & liuer; yet he would not as much as leane vnto the wall, when he did sing; but euer standing streight vp, and without any hood on his head, or wādring eyes he said his houres, & that sometymes not without swoonding with the payne. He did, when he was in any iourney on the way, neuer omit this reuerend custome. He also was perswaded he offended highly, if in tyme of prayer he were distracted with any wandring of mynd, or vaine thoughts; and when any such thing happened; he presently cancelled the same by humble Confession: He was accustomed to say the Psalms, as if he did behould God present: And when the name of our Lord did occur therein, he was wont to licke his lips, through the sweetnes of that name pronounced by him. Thus S. Bonauenture writeth of S. Francis.

Certainly, if a man would endeavour to read his Canonicall Howers after this manner, and vould rise in the night time for the saying therof, he vould then find by experience, and confesse, that without labour and patience

tiencie he could not performe and satisfy the diuine Office of Prayer. There are many other things, which our Mother, the Church, euen from the Will of God (manifested in the holy Scriptures) doth prescribe to vs, the which without patience cannot be rightly performed. As for example, to distribute to the poore, vvhhat is superfluous in our riches; to pardon such as offend vs, and to make satisfaction to those vvhom we offend or wrong; to confesse all our finnes at least once a yeare, to communicate and receaue the most Blessed Sacrament, which requireth no small preparation of mind. All these require great Patience for the performance therof. And thus much of these few things prescribed to vs, the which I set downe only for an instance,

Another thing, in vvhich the Will of God is scene, and which cannot be performed on our part without Patience, is all that, which either the Deuills or men do worke, to afflict and vex vs. For although bad men and the wicked Deuills, when they do exercise their malice against vs, do intend no good; notwithstanding God (without vvhose permission they can do nothing)

thing ) would not permit that their vexation, except he iudged it might be profitab'eto vs. Therefore affliction is to be receaued ~~as~~ from the hand of God, and is in this respect to be suffered patiently and vvillingly. So *Iob* ( being a plaine & vpright man ) vvvas not ignorant , that those Calamities which he suffered , did proceed from the malice of the Deuill; to wit, when in one day, he lost all his riches, all his sonnes , and the health of his Body; Notvvithstanding he said : *Our Lord gaue, and our Lord hath taken away; the name of our Lord be blessed;* because he did knowv, that these Calamities could not haue fallen vpon him, vvithout the vvill of God. I do not speake this, as if I vvould counsell men , vvho are afflicted either by men or Deuils, that they cannot, or ought not to repaire their losses, to seeke to cure their Body by medicins or physicke , or to defend themselues and their states: Byt only this I do admonish, that men do not study reuenge against wicked men, nor render Euill for Euill ; but that they do patiently suffer, what God will haue them to suffer; that so doing the will and pleasure of God, they may  
receaue

receaue the *Promise*.

The last way of practising Patience consisteth, in that we do vnderstand & conceaue, that all those things, which may seeme to happen either by chance or fortune, as much drought of Weather, ouer much rayne, pestilence, Penury, and the like, do not come without the Prouidence and will of God; & that therefore we ought not to complaine of the Elements, or of God; but that we acknowledge the punishment of God for our sinnes, that thus being subiect to God, we may patiently beare all aduersities with true Humility. For by doing so, it will come to passe, that God being appeased, will leaue to vs behind him his Benediction, and chastize vs (as his Sonnes) with a paternall correction, and not deprive vs (as bastards and adulterate) of our heauenly Inheritance. I will here adioyne one Exāple out of S. *Gregory*, from whence we may gather, how great the reward allotted to Patience, is. He relateth (*hom. super Euang.*) that a certaine man called *Steuen*, was so patient, as that he reputed the his chiefeſt friends, vwho had becene most troublesome vnto him; giuing them thanks for their

contumelies, and esteeming the losses and detriments offered to him, to be his chiefest gaine and benefit; thus numbering and ranging his Aduersaries amōg his Benefactours. This man the vworld (no doubt) would repute, as mad or foolish; but he listened to the Apostle of Christ not with a deafe care, saying. 1. Cor. 3. *If any man seems to be wise among you in this world, let him become a foole, that he may be wise.* For as S. Gregory vriteth in the place aboue alledged, many Angels were seene to be present at the instant of his death, who did carry his soule directly into Heauen. And the holy Father feared not to range this *Stenen* among the Blessed Marcyrs, in regard of his wonderfu! Patience.

*Of the fourth fruite of the  
fifth Word.*

## CHAP. XI.

**A**S yet remaineth one fruite behind (and this most sweet) which may be gathered from the word) *Sic, I thirst.* For S. Austin expounding the



the said word saith, That by this word was not signified only the desire of corporall drinke; but a desire with which Christ did burne for the health and saluation of his Enemies. But now taking occasion from the sentence of *S. Austin*, we may ascend a litle higher, and say, that Christ did *thirst* after the glory of God, and the saluation of men; and that we ought to *thirst* after the glory of God, the honour of Christ, our owne health, & the health of our Brethren. That Christ was euen thirsty of the glory of God, & health of soules, cannot be doubted, since all his vvorks, all his Sermons or speeches, all his sufferings, and all his miracles do euen preach, and proclaime the truth hereof. Therefore to vs it rather belongeth to thinke, (to shew our gratefulnes to so great a Benefactour) by vvhat meanes vve may be inflamed, as truly to *thirst* after the honour of God, *VVho, so loued the VVorld, as that he gaue his only begotten Sonne, Ioan 3.* and withall after the honour of Christ truly and ardently, *who loued vs, and deliuered himselfe for vs an oblation & host to God, in an odour of sweetnes. Ephes. 5.* As also that vve may so truly  
com-

compassionate vith our Brethren, as most vehemently to *thirst* after their health & saluation. But this one thing is chiefly and principally incumbent vnto vs, to wit, that vve do so truly, intensely, and from the bottome of our Hart *thirst* after our owne proper health and saluation, as that our *thirst* thereof may force vs, according to our strength and pover, to thinke, speake, and do euery thing, vvhich may conduce vnto the purchasing therof. For if we do not *thirst* after the honour of God, nor the glory of Christ, nor the health of our Neighbours, it followeth not, that God shall therefore want his due honour; or Christ be depriued of his glory, or our Neighbours shall not obtaine their saluation; but it followeth, that vve our selves shall perish eternally, if vve neglect to *thirst* after our ovne peculiar health and Saluation.

From the consideration of vvhich point, a strong admiration possesseth me, to vvith, from vvence it proceedeth, that vve knowving Christ so ardently to haue *thirsted* after our Health and Well sayre, and acknowvledging him to be the *Wisdom* of God, are neuertheless

thelesse litle moued to imitate him in  
so great a matter, vvhich to vs is aboue  
all things most necessary. Neither doe I  
lesse v wonder to obserue, how gree-  
dily our selves do *thirst* after tempo-  
rall Goods, as if they vvere eternall;  
and yet do so negligently sleight our  
eternall saluation, and so litle *thirst* af-  
ter it, as if it were a thing momentary  
and light. We may adde hereto, that  
temporall Goods are not pure goods;  
but mixed with many euils and incon-  
ueniences, yet neuertheles are most  
sollicitously, & painfully sought after;  
vvhereas Eternall saluation is exem-  
pted from being accompanied with  
any Euill, and yet it is so neglected, &  
so faintly coueted, as if it had in it  
selfe no worth, solidity, or firmnesse.  
O Blessed Lord, so illuminate my inte-  
riour eyes, that I may at length fynd  
the Cause of this so blind and dange-  
rous an Ignorance.

Certainly Loue begetteth a desire;  
and desire, when it beginneth vhe-  
mently to burne, is called a *Thirst*. But  
who can not loue his owne saluation,  
especially being to remaine for all E-  
ternity, and voyd of all Euill? And if so  
great a matter cannot be out beloued,  
T why

why is it not vehemētly desired? Why is not ardently *thirsted* after? Why is it not procured vvith all endeavour and force? Perhaps the reason hereof is, in that, Eternall saluation doth not fall vnder our sense, & therefore we haue no experiment thereof, as we haue of our Corporall health and prosperity; and therefore this we *thirst* after, that we but couldly desire. But if this were the reason of so great an Ignorance, from whence then did it spring, that *Dauid* (being a mortall man) did so ardently *thirst* after the Vision of God, in which Vision eternall health consisteth, as that he cried out, *Psal. 41. Euen as the Hart desireth after the fountaines of Waters, so doth my soule desire after thee, O God. My soule hath thirsted after God, the strong, and liuing, when shall I come, and appeare before the face of God?* Where we see the Prophet as yet remaining here vpon earth, did most burningly *thirst* after the Vision of God, which is eternall health it selfe. And this desire did not happen to *Dauid* alone, but to many other men, eminent for sanctity; to vvhom all earthly matters seemed sordide, base, and vnsauory; and

who most greedily, & withall sweetnes did relish, and tast the remembrance or recordation of God.

Therefore the Cause is not, why we do not earnestly *thirst* after eternall Beatitude, in that it falleth not vnder our sense; but by reason it is not thought vpon attentiuely, daily, and with a full sayth: Now, it is not thought vpon, as it ought to be, because we are not spirituall, but sensuall: *The sensuall man perceaueth not those things which are of the spirit of God. 1. Cor. 2.* Wherefore O my Soule, if thou dost couet to *thirst* after thy owne health, & the health of others, and much more after the honour of God, and Glory of Christ, heare then S. Iames saying Cap. 1. *If any of you lacke Wisdome, let him aske of God, who giueth to all men abundantly, and upbraideth not, and it shalbe giuen him.* This wisdome (being so high & perfect) is not found in the schooles of this world, but only in the Auditory of the spirit of God, which spirit turneth a sensuall man, into a spirituall. And it is not sufficient to demand, or pray for this wisdome once, or twyce, and coldly; but we ought euen to beseege

the eares of God with our incessant petitions, and inutterable lamentations. For if a Carnall Father be not accustomed to deny his little child moaning, and asking some bread, *How much more (sayth our Lord) will your Father from Heauen giue the good spirit to them that aske him? Luc. 11.*

*The sixth Word : Consummatum est, It is consummate, Ioan. 15. literally expounded.*

## CHAP. XII.

**T**He *sixt Word* pronounced by our Lord vpon the Crosse, is related by the foresaid *S. Iohn*, as almost conioyned with the *fifth*. For presently after our Lord had said, *I thirst*, & had tasted vinegre brought vnto him, *S. Iohn* thus addeth: *When Iesus therefore had taken the Vinegre, he said, It is consummate. Io. 19.* And truly according to the letter, the word *Consummatum est*, signifyeth nothing, but that the worke of Christs Passion was then consummate, perfected, and ended. For two works or labours the Father did

did enioyne vpon his Sonne; One was the preaching of the Gospell; The other, his suffering for mankind. Of the first Worke our Lord did spake in S. Iohn 6. 17. *I haue consummated the worke, which thou gauest me to doe; I haue manifested thy name to men.* This our Lord spake after his last and longest Sermon, made to his Disciples after his last supper. Thus he had finished then his first VVorke, imposed by his Father. The second VVorke concerned his drinking the Cupp of his Passion, of which himselfe sayth: *Can you drinke of the Cup, which I shall drinke of?* Matth. 20. and againe: *O Father, if it be possible, let this Cup passe from me,* Matth. 26 and yet more: *The Cup, which my Father hath giuen me, shall I not drinke it?* Io. 18. Therefore of this worke of his Passion, our Lord being most neare to his death, said; *Consummatum est, It is consummate, and finished; I haue drunke vp this whole cup, euen to the dregs; nothing is now remaining but to depart out of this life: And so bowing his head, he gaue vp the Ghost.* Ioan. 19.

But because neyther our Lord himselfe, nor S. Iohn (as affecting breui-



ty ) did explaine and let downe , what that was , which was *consummate* , and finished , occasion thereby is giuen to vs to apply that *consummatum est* , to diuers mysteries , and this not without iust reason and fruite . First then *S. Austin* referreth the word *consummatum est* , to the fullfilling of the Prophecies which were deliuered of our Sauour , for thus he writeth in *Comment. huius loci* . Our Lord knowing , that all things were *consummate* , that the Scripture should be *consummated & accomplished* said , I thirst . And taking the vinegre , he said , It is *consummate* . That is , that is now fullfilled which did remaine to be fullfilled . From whence we gather , that our Lords meaning was ; that all those things are now cōsummate and finished , which the Prophets had foretould of his lyfe and death : For example , His Conception in those words , Behould a virgin shall cōceiue . *Isa. 7* . His Natiuity in Bethleem : And thou Bethleem , the land of Iuda , out of thee shal come forth my Captaine , which shall rule my People of Irael . *Micheas 5* . The Apparitiō of the new Star , A Starre shall rise out of Iuda . *Num. 24* . The adoration of the Kings : The Kings  
of

of Tharsis, and the Ilands shall offer presents. Psal. 71. The Preaching of the Gospell: The Spirit of the Lord is upon me, to preach to the poore he sent me. Isa. 61. Christ Miracles. Isa. 35. God himselfe will come, and saue vs, then shall the eyes of the blind be opened, and the eares of the deafe opened: then shall the lame leape as an Hart, and the tongue of the dumbe shalbe opened. His riding vpon an Asse, or coult of an Asse; Zach. 9. Behould thy king will come to thee, the Iust and Sauour; himselfe poore and riding vpon an Asse, and vpon a Colt, the foale of an Asse. To conclude, the Scene of his whole Passion by parts, is described by David in his Psalms, by Esay, Ieremy, Zachary, and others as abouesayd. And this is that, which our Lord going towards his Passion, said. Behould, we go vp to Ierusalem, and all things shalbe consummate, which were written by the Prophets of the Sonne of Man. Luc. 18. Of those things therefore, which were to be consummate, our Lord now sayth, consummatum est; that is to say, all is now consummate and finished, which the Prophets foretould of me, that so they may be found to be true Prophets.

Furthermore, according to the sentence of S. Iohn Chrysostome, the vvord *consummatum est*, signifieth, that all the power permitted to men and the Devils against Christ, was *consummated* and ended in the Passion of Christ, of which pover Christ himselfe spake to the chiefe of the Pharisees, Priests, or Officers of the Temple: *This is your hower, and the power of darknes. Luc. 22.* Therefore this hower, and whole tyme, during the which ( God permitting ) the wicked had power over Christ, was ended, when our Lord said, *Consummatum est*. For then the peregrination of the Sonne of God among men, receaued its end; which peregrination, Baruch the Prophet foretould, when he said *cap. 3. This is our God, and there shall none other be esteemed against him. He found out all the way of discipline, and deliuered it to Iacob his seruant, and to Israel his beloved; After these things he was seene upon the Earth, and was conuersant with men. And the Condition of his mortall life, ( according to which he was hungry, did thirst, did sleepe, was spent out with iniuries, whipping, wounds, and subiect to death ) did take*

its end together with his peregrinatiō.

Therefore when Christ said vpon the Crosse, *consummatum est*, these words imply, that that iourney was finished, of which he saith in another place: *I came forth from the Father, & came into the world; againe I leave the world, and go to the Father. Iob. 16.* That laborious and painfull peregrinatiō is finished, of which Ieremy speaketh, *cap. 14.* O expectation of Israel, the Saviour thereof in the time of tribulation, why wilt thou be a sejourner in the Land, & a wayfaring man, turning in to lodge? The mortality of Christs humanity is consummate and ended; the power of all his Enemies against him is consummate; finally the sacrifice (greatest of al sacrifices) is consummate, to which all the Sacrifices of the old Law, (as being but types & shadowes) had necessary relation, as to a true and solid sacrifice. For thus S. Leo speaketh *Serm. 8. de pass. Dom. Traxisti Domine omnia ad te &c.* O Lord thou hast drawne all things to thee, because the veyle of the Temple being cut a sunder, the Holy of Holies departed from the unworthy Priests; that so the figure might be turned into the Truth, Prophe-

244      *Of the seauen VVords*  
*cy into manifestation or clearenes, and*  
*the Law into the Ghospell.*

And a litle after : Now the variety  
of Carnall Sacrifices ceasing, one Obla-  
tion of thy Body and Bloud , doth fill vp  
and include all the differences of hoasts.  
Thus he. For in this Sacrifice the Priest  
vvas God and man ; the Altar the  
Crosse, The sacrifice the Lābe of God;  
the fire of the Holocaust, Charity ; the  
fruits of the sacrifice, the Redemption  
of the World. I say the Priest was God  
as man , then whome not any can be  
imagined to be greater : Thou art a  
priest for euer according to the Order of  
Melchisedech. Psal. 109. And truly ac-  
cording to the Order of Melchisedech,  
for Melchisedech is read in the Scrip-  
ture so be vvithout Father , without  
mother, without genealogy, & Christ  
vvas without Father vpon earth, with-  
out Mother in Heauen , without Ge-  
nealogy, For who shall shew his genera-  
tion? He was be gotten before the Day-  
star ; and his coming forth from the  
beginning , from the dayes of Eternity.  
Mich. 5.

The Altar of this great Sacrifice  
was ( as about I said ) the Crosse ; the  
vvhich by how much it was more vile  
and

and base, before Christ vvas crucified thereon, by so much it was after made more illustrious, and more ennobled; and in the last day it shall appeare in Heauen more bright and shyning then the sunne. For the Church interpreteth that of the *Crosse*, which is said in the Gospell, *Matth. 24.* Then shall the signe of the sonne of man appeare in Heauen. In like sort the Church thus singeth: This signe shalbe in Heauen, when our Lord shall come to iudge. The which point is also confirmed by *S. Chrysostome*; who further affirmeth, that vwhen the sunne shalbe obscured, and the Moone not giue her light, then shall the *Crosse* be more splendid and radiant then the Sunne.

Furthermore the *Sacrifice* shalbe the *Lambe of God*, altogether innocent and immaculate, of whom *Esay* thus speaketh: *cap. 53.* *Even as a sheepe to the slaughter shall he be led; and as a lambe before his shearer he shalbe dumbe, and shall not open his mouth.* And the *Forerunner* of our Lord sayeth: Behould the *Lambe of God*, behould who taketh away the sinnes of the World. *Iohn. 1.* And the Apostle *S. Peter*: Not with corruptible things, gold or silver, are you redeemed

redeemed, but with the precious bloud of an immaculate and unspotted Lambe, Christ: Who also is called in the Apocalyps, cap. 13. *The Lambe slaine from the beginning of the World*, Because his Price being foreseene of God, did profit those who vvent before the times of Christ. The *fyar* burning the *Holocaust*, and perfecting the Sacrifice, is Charity in a high degree, being as it were, a furnace set on fire, vvhich did burne in the hart of the Sonne of God, vvhich fire many waters of his Passion vvere not able to extinguish. To conclude, the *fruite of this Sacrifice* vvas the expiation of all the sinnes of the Sonnes of *Adam*, and the reconciliation of the whole World. For thus *S. Iohn* speaketh, 1. *Iohn. 2.* *He is the propitiation for our sinnes; and not for ours only, but also for the whole World.* Which very thing is signified by the words of *S. Iohn Baptist: Agnus Dei, Ecce, qui tollit peccata mundi.*

But heere ariseth a doubt, vvhich is, How could Christ be both Priest & Sacrifice, since it is the function of the Priest to slaughter that, vvhich is to be sacrificed? But Christ did not slay himselfe, neither could he lawfully so doe; since



since then he should haue rather perpetrated sacriledge, then offered vp Sacrifice. It is true, that Christ did not slay himselfe; neuertheless he truly offered vp sacrifice, because willingly and freely he offered himselfe to be slaine for the glory of God, and expiation of sinne, For neither could the souldiers & other Ministers haue euer apprehended and taken him; neither could the nayles haue pierced his hands and feete; nor death could haue seized vpon him (though fastened to the Crosse) except himselfe had bene willing thereto. Therefore Esay most truly sayrh: *He was offered, because himselfe would.* And our Lord himselfe sayth. *Io. 10. I yield my lyfe; no man taketh it away from me, but I yield my selfe.* And the Apostle S. Paul most euidently: *Christ loued vs, and deliuered himselfe for vs, an oblation, and host to God, in an odour of sweetnes. Eph. 3.*

Now what euill or sinne, or rather atrocity vvas in the Passion of Christ, all that belonged to Iudas, the Iewes, to Pilate, and the souldiers; for these men did not offer vp Sacrifice, but did commit must horrible sacriledge, deseruing the name not of Priests, but  
of

of sacrilegious Persons. But vvhhat in the same Passion was good, religious, and pious, streamed from Christ; who out of the affluency and abundance of his Charity, offered himselfe as a Sacrifice to God, not in slaying himselfe, but in tollerating most patiētly death; to wit, the death of the Crosse; and this to the end he might appease the Wrath of God, reconcile the vvorlde to God, satisfy the diuine Iustice, that so mankind should not perish. Which point S. Leo expresseth in most few words, saying: *He suffered at the hands of furious men, who whiles they were busied about their wickednes, they became seruiceable to our Redeemer.*

Fourthly, a Great War betweene Christ and the Prince of this world is consummate, and finished in the death of Christ; of which warre our Lord thus speaketh in *Iohn cap. 12.* *Now is the iudgment of the world, now the Prince of this World shalbe cast forth. And when I shall be exalted from the Earth, I will draw all things to my selfe.* This warre was iudiciall, not military: It is like to the war of those who contend in Suires and Causes, not of souldiers who fight in the field. For

the

the Deuill did contend with the Sonne of God, touching the possession of the World, that is, of mankind. The deuill for a long tyme had intruded himselfe into the Possession of the World, because he had overcome the *first man*, and had made him (with all his offspring) his seruant, or bondslaue. Therefore S. Paul himselfe calleth the Devils, the *Princes and Potentates of this VWorld, and the Gouvernours of this darknes. Eph. 6.* And Christ himselfe (as aboue we haue shewed) calleth the Deuill, the *Prince of this World*. The Deuill would not be content to be reputed the *Prince of the world*, but also to be accounted a God, according to that in the Psalmes: *The diuels are the Gods of the Gentils. Psal. 95.* For the diuell was commonly adored by the Gentils in engrauen Idols, & was worshipped with the sacrifice of Rams, and Calves.

Now on the other syde the Sonne of God (as lawfull heere of all things) did challenge to himselfe the principality of the world. Therefore this warre was in the end *consummate*, and ended vpon the Crosse, and the sentence was giuen in behalfe of our Lord Iesus-Christ:

Christ : because our Lord had most abundantly satisfied the diuine Iustice vpon the Crosse, for the offence of the *first Man*, and of all the faithfull. For the Obedience exhibited to God, by the Sonne, was greater then the disobedience of the seruant to his Lord; And the Sonne of God was more humbled, euen to death, for the honour of his Father then the seruāt was puffed vp in pryde, through his iniury of God. Therefore God being reconciled to mankind by the mediation of his Sonne, did violently take mankind out of the Power of the diuell; and, *did translate vs into the Kingdoms of the Sonne of his Loue. Coloss. 1.*

There is another reason, which S. Leo is accustomed to bring, which I will relate in his owne words: *Sic crudelis & superbus inimicus &c.* If the proud & cruel Enemy could haue known the reason of the mercy of God, he would rather haue studied to temper with gentleness the minds of the Iewes, for feare of loosing the seruitude of all his Captiues, whiles he did persecute the liberty of him, who was not owing to him in any thing. *Serm 10. de pass.* Certainly a most forcible reason. For it was reasonable,

sonable, that the diuell should loose his empire or command ouer all those whome he had conquered vnto him by sinne; because he was not afayd to stretch out his arme euen vnto death, against Christ, who was not his seruant, and whome he could not induce to sinne.

But if the matter stand thus: If the warre be *consummate* and ended, if the victory be in the power of the Son of God, and he willeth, *That all men may be saued*. 1. Tim. 2. how then commeth it to passe that so many men do remaine euen to this day slaues to the diuell in this lyfe, and in the next lyfe are sent to the torment of Hell? I answer this in one word: because themselves will so. For Christ returning from the warre victorious, performed two most great benefits to mankind. The one, that he did open the gate of Paradise to the iust, which fro the fall of the *first man*, was euer shut euen to that day. And in that very day of his victory, he sayd to the Thiefe who was iustified by Fayth, Hope, & Charity through the merit of the bloud of the same Christ: *To day thou shalt be with me in Paradise*; and heerupon  
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the Church exulting singeth: *The sting of death being overcome, thou didst open the Kingdome of Heauen to belieners.* The other benefit, that he did institute the holy Sacramnts, which should haue power of remitting sinne, and confirming grace, and did send forth publishers thereof into all parts of the world, who with loud voice did proclame & preach, *He that shall belieue, and be baptized, shalbe saued.* Therefore our Lord being victour in this Warre, did open the way to all men for the enioying the liberty of the glory, belonging to the Sonnes of God. Now if any forbear to enter into this way, they perish through their owne default; not through the impotency, weaknes, or negligence of the Redeemer.

Fifthly to conclude, the Word, *consummatum est*, may rightly be understood of the *consummation* of the edifice, which is the Church. That the *Perfection* of a building, may be called the *consummation* of it, Christ himselfe our Maister, doth warrant, saying: *This man began to build, but he could not consummate or finish it. Luc. 14.* Now S. Epiphanius, S. Auflin and o. ther.

ther holy Fathers do teach, that, that Church was consummate and perfected in the Passion of Christ, which was begun in his Baptisme. They further teach, that *Eue* being built or made of the ribbe of *Adam* sleeping, was a figure of the Church, which is built out of the side of Christ, whiles he began to sleep by death. And they also note, that the Scripture sayd not without some mystery, that *Eua* was *edificata*, *non formata*, built, not framed.

Now that the Church did begonne to be built from the Baptisme of Christ *S. Austin* proueth, expounding that place of *Psal. 71. He shall rule from sea to sea, and from the Rivers, euen to the ends of the VWorld.* For the Kingdome of Christ in which is his Church began from the Baptisme of Christ; in which he receauing the Baptisme of *S. Iohn*, did consecrate the water, and did institute his Baptisme, which is the Gate of the Church. Which point manifestly appeared from the voyce of the Father, heard from Heauē. *Matth. 3. This is my beloued Sonne, in whome I am well pleased; heare him.* And frō that time, our Lord began to preach,

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and to assemble disciples together , who were the first that came vnto the Church . For although the opening of the side of Christ was made after his death, and then bloud and water came from thence , which signified two chiefe Sacraments of the Church , to wit , Baptisme, and Eucharist ; Neuertheles all the Sacraments receaue their vertue from the Passion of Christ ; and the flowing of bloud and water from the side of Christ being then dead was a declaration of the mysteries , not an institution. Therefore most truly the *consummation* of the edifice of the Church was then said to be , when Christ speake this Word , *Consummatus est, it is consummate*: because then nothing was remayning to be effected, but his death , which instantly did follow, and which did *consummate* and perfect the price of our Redemption.

Of the first fruite of the  
sixt Word.

## C H A P. XIII.

**T**Hey are not few fruits, which may be gathered from the *sixt Word*, if the aboundance thereof be attently considered. And first frō that which aboue we said; to wit, that by *Consummatum est*, may be vnderstood the fulfilling of the Prophecies concerning Christ, *S. Austin* draweth a most profitable doctrine. For as we are accertained, from the euent of things, that those points were true, which the holy Prophets so long afore did foretell; so we ought be assured, that those things shall infallibly come to passe, which the same men did prophesy hereafter to be, though as yet they be not accomplished. For the Prophets did speake not out of humane Witt, but from the Holy Ghost inspiring them: and since the Holy Ghost is God, and that it is impossible, that God should eyther be deceaued, or lye; therefore it demonstratiuely followeth, that all

those predictions are to be heerafter fullfilled, which were foretould by the Prophets in after tymes to fall out, & yet are not fullfilled. *Sicut usque ad hodiernum diem* (saith S. Augustin in Psal. 76) *Euen as to this day all forewarnings, and speeches of the Prophets haue had their Euent; so also those, which yet remaine vnaccomplished, shall heerafter haue.* Let vs then feare the day of Iudgement. Our Lord is to come; He came in humility, he shall come in splendour and glory. Thus be.

But we haue more forcible arguments, then the ancients had, that we should not rest doubtfull of the Euent of future things. Those men, who went before the tymes of Christ, were obliged to belieue many things without any experiment aforhand, but we from the accomplishing and fullfilling of things, which already haue happened, may easily belieue, that the rest yet remaining, shalbe also fullfilled. Those who liued in the dayes of Noë, and did heare that the generall deluge was afixt to be, (Noë being the Prophet of God and foretelling this very thing, not only by word, but by causing with such labour the Arke to be made)

made) could not easily be induced to believe any such future inundation to be, because they never saw any such deluge before; & therefore the wrath of God descended upon them suddenly. But we knowing that to have been already fulfilled, which the Prophet Noë did foretell, why may we not with facility believe, that a deluge of of fyre shall hereafter come, in which all those things shall be destroyed, which we now esteeme and prize at so high a rate? And yet nevertheless there are very few, who so believe these things to be, as to withdraw their desire from such matters, as are hereafter to perish, and to fix their minds, where there are true and everlasting Ioyes.

But this very Point is prophesied of our Lord himselfe, that such men may rest inexcusable, who from the accomplishment of things past, can not be drawne to believe that thinges future shall be fulfilled. For thus our Lord speaketh. *Matth. 24. And as in the dayes of Noë, so also shall be the coming of the Son of man: for as they were in the dayes before the flood, eating and drinking, wedding and given to marriage even unto that day, in which Noë entred into the Arke,*

Arke, and knew not till the floud came, and ouer tooke them all: so also shall the comming of the Sonne of man be. VVatch therefore, because you know not at what houre the Sonne of man will come. And the Apostle S. Peter sayth: The day of our Lord shall come as a thiefe, in which the Heauens shall passe with great violence, but the elements shall be resolued with heate, and the earth, & the works which are in it, shall be burned. 1. Pet. 3. But men, who sleight these thinges, say: these are farre off, and of great distance from vs. Be it, that they are farre of from vs, yet thy death is not farre of from thee, and the houre of it is vncertaine, And yet it is certayne, that we must giue an account of euery idle word in the particular iudgment, which is not farre off. And if an account must be rendred of euery idle word, what reckoning must be made for false & pernicious words, for periuery & blasphemy which is so familiar & ordinary to many? & if of words, what account then is to be giuen of deeds? of Adulteries? of deceits in buying & selling? of murders and other grievous sinnes? Therefore it followeth, that the predictions of the Prophets being already

allready fullfilled make vs inexcusable, except we may certainly belieue, that all things which remaine, are also fullfilled.

Neyther it is sufficient to belieue, what things Fayth teacheth vs to be practized, or to be auoyded, except our sayth doth stirre vs vp efficaciously to the practizing or auoyding thereof. If an Architect should say; Such a house is ruinous, and will instantly fall downe, and they within the House make shew to belieue the Architect, yet wil not come out of the house, but suffer themselves to be oppressed with the ruine and fall of the house; what credit do these men giue to the words of the Architect? Which error the Apostle chargeth other lyke men with saying, *Tit. 1. They say they know God, but in deeds they deny him.* And if the Physitian shal command, that the sicke Patient drinke no wyne; and he is perswaded, that the Physitian prescribeth profitably & healthfully for him; but in the meane tyme he demandeth for wine, and is angry if it be not giuen to him: what shall we heere say? Certainly that the sicke man is eyther deprived of his wit and senses, or that

he giueth no credit to his Physitians directions. O would to God, there were not many among Christians, who say, that they do belieue the future Iudgment of God, and diuers other mysteries of Christian sayth; but deny them in their deeds, and conuersation.

*Of the second fruite of the  
sixt Word.*

CHAP. XIV.

**A**Nother fruite may be gathered from the second explication of the words of Christ, *Consummatum est*. For we said aboue with *S. Chrysostome* that the labour some journey of the peregrination of Christ himselfe was *consummate*, and finished in the death of Christ, which journey of his cannot be denyed, but to haue beene most painefull aboue all measure: yet the asperity of it is recompensed with the shornes of the tyme, with the fruit, with the glory and honour proceeding from thence. It continued thirty three yeares, but how can a labour



hour of thirty three yeares be compa-  
 rtd to a repose and rest for all eternity?  
 Our Lord did labour with hunger,  
 with thirst, with many dolours, and  
 innumerable iniuries; with stripes,  
 with wounds, with death its self; but  
 now he drinketh of a *Torrent of plea-*  
*sure*, which pleasure shall neuer cease,  
 but be interminable.

To conclude, our Lord is humbled,  
 is made the reproach of men; and the  
 out-cast of the People. *Psal. 21.* but in  
 recompence heerof we read of him  
 thus: *God hath exalted him, and ha:h*  
*giuen him a Name, which is aboue all*  
*Names, that in the Name of IESVS*  
*euery knee bow, of things in Heauen, in*  
*Earth, & under the Earth. Philip. 2.*  
 But now to cast our Eye on the con-  
 trary side: the perfidious Iewes reioy-  
 ced til the houre of Christs Passion; *Ju-*  
*das* ( being become a slaue to coue-  
 tousnes ) reioyced, till he had gayned  
 some few peeces of siluer; *Pilate* re-  
 ioyced till that houre of Christs Passiō,  
 because he lost not thereby the fauour  
 and grace of *Augustus*, and had reco-  
 uered the friendship of King *Herod*.  
 But now all these haue beene already  
 tormented in Hell for the space of six-

teene hundred yeares almost, and the smoke of their flames shall arise and ascend vp for all Eternity.

From hence let all the seruants of the *Crosse* learne to be humble, gentle, patient, and let them acknowledge how good & happy a thing it is for a man to take vp his owne *Crosse* in this present lyfe, and to follow Christ his Captaine: neither let them enuy those who seeme in the Eye of this worlde to be happy. For the lyfe of Christ, of the holy Apostles, and the Martyrs is a most true *Cōmentary* of the words of him, who is the Maister of all Maisters: *Blessed are the poore in spirit, for theirs is the Kingdome of Heauen: Blessed are the meeke; blessed are they that mourne; blessed are they that suffer persecutiō for Iustice, for theirs is the Kingdome of Heauen. Matth. 5* But on the contrary side: *Woe be to you that are rich; because you haue your consolation: woe to you that are filled, because you shalbe hungry: woe to you that now do laugh, because you shall mourne and lament. Luc. 6* And although not only the words of Christ, but also the life and death of Christ (I meane, not only the Text, but the *Comment* also) be vnder-

vnderstood of few , and that this doctrine is banished out of the Schooles of this world ; neuertheles if a man would in scule goe out of this world , and vse a serious introuersion vpon himselfe , and say to himselfe: I will heare , what our Lord God will speake in me . Psal. 84 . And withall would with humble prayer and lamentation, beate at the Eares of our Heavenly Maister ( who is both the Text , and the Comment ) he then would not with difficulty vnderstand the Truth , and the Truth would free him from all errors, so as that should not seeme hard to him , which afore seemed impossible .

*Of the third fruite of the  
sixt Word .*

C H A P. XV.

**N**OW the third fruite , which we may gather from the sixt words, is that our selfs may learne , as being spirituall Priests , to offer to God spirituall Hoasts , as S. Peter speaketh , 1. Pet. 3. Or as the Apostle S. Paul teacheth

eth vs: To exhite our Bodies, a living. Hoast, holy, pleasing God, our reasonable seruice. For if those words, *consummatum est*, did signify, that the sacrifice of the Chiefe Priest was perfected vpon the Crosse; then it is iust, that the disciples of him that was crucified, as coueting to imitate their maister to their small hability, should also offer vp sacrifice to God. And certainly the Apostle S. Peter teacheth that all Christians are Priests; meaning, not such as those are, who are created by Bishops in the Catholicke Church to offer vp the Sacrifice of the Body of Christ; but spirituall Priests, that is as himselfe expoundeth, to offer vp spirituall Hoasts; not Hoasts properly called, such as were in the Old Testament, as *sheep, oxen, turtles, doves*, and in the new Testament, the Body of Christ in the *Eucharist*; but mysticall Hoasts, which may be exhibited by all men, as Prayers, laudes, good workes, fasting, Almesdeeds &c. Of which S. Paul thus speaketh Heb. 13. *By him therefore let vs offer alwaies the Hoast of prayer to God, that is to say, the fruite of the lips confessing his Name* But the same Apostle teacheth

eth vs in his Epistle to the Romans, most accurately, to offer a mysticall sacrifice to God, euen from the consideration of our Bodies : for there were sonre lawes or necessary conditions of Sacrifices : The first, that an Hoast be present in the sacrifice, that is, a thing dedicated to God, the which was impiety to conuert to any prophane vse. Another was, that it should be a liuing thing, as a sheep, a Goate, a Calfe. The third, that it should be holy, that is, cleane : for among the Hebrews some were accounted cleane Creatures, others vncleane. The cleane liuing Creatures were sheep, Oxen, Goates, Turtles, sparrowes, doves; and the rest were taken as impure and vncleane, as Horses, Lions, Foxes, Birds liuing by pray, Crowes, and the like. The fourth, that the Hoast should be enkindled and set on fire, that so it might send forth an odour of sweetnes. And all these the Apostle doth reckon, when he saith : *I beseech you exhibit your bodies, a liuing Hoast, holy, pleasing God, & then addeth, your reasonable seruice, to the end we may vnderstand him, not to counsell vs to a sacrifice properly cal-*

led, as if he did meane, that our Bodies (like vnto sheep sacrificed), should be truly slaine, and burned; but to exhort vs to a mysticall sacrifice and rationall; to a sacrifice only by resemblance, not proper; spirituall, not corporall. Therefore the Apostle, perswadeth vs, that as Christ for our health, did offer vp the Sacrifice of his owne Body vpon the Crosse, by a true and reall death; so ought we to offer vp our Bodies to his honour, as a certaine Hoast, liuing, holy, and perfect, and therin pleasing to God; the which Hoast after a certaine spirituall manner, may be said to be slaine, & burned.

Let vs explicate in order the seuerall conditions. First our Bodies ought to be Hoasts, that is, things consecrated to God; the which, not as our own but as the things of God, we are to vse to the glory of God; to whome we are consecrated by Baptisme; and vwho bought vs vwith a great price, as the same Apostle saith, 1. Cor. 6. Neyther ought vve to be an Hoast of God, but vwithall a liuing Hoast through the lyfe of grace, and the Holy Ghost. For those men, vwho are dead through sinne,, are not the Hoasts of God, but

but of the Deuill, who mortifieth their soules, and much glorieth therein. But our God, who euer liueth, and is the fountaine of life, will not haue stinking Carcasses to be offered to him, which are profitable for nothing, but to be cast out to the Beasts: Therefore it is necessary, that we conserue the life of the soule with all diligence, that by this meanes we may exhibit to our Lord our *Reasonable Service*.

Neither is it required only, that the Hoast be liuing, but also it must be *holy*, as the Apostle sayth: *living, & holy*. The Hoast is said to be holy, when it is offered of *cleane* liuing Creatures, not of *uncleane*. Now the cleane Creatures, which are fourefooted, as aboue we said, were *sheepe, Goates, Oxen, of Birds, Turtles, sparrowes, Doves*. The first sort of these liuing Creatures do figure out an *Active* life; the second a *Contemplative*. Therefore those men, who do lead an *Active* life among the faythfull, if so they will exhibit themselves a holy sacrifice or Hoast to God, they ought to imitate the simplicity and gentlenes of the *Lambe*, which is ignorant how to hurt its fellow. In like sort they are to imitate the labours &



paines of the *Oxe*, which is not idle, nor wandreth here and there; but bearing his yoke, and drawing after him the plow, laboreth continually in tilling the ground. To conclude the promptitude and agility of the *Goats*, in clymng of mountaines, and the sharpnes of eyes in behoulding things a far off.

Neither those men, who lead an *Active* life in the Church of God, ought to content themselves with meeknes, and iust labours; but it behoueth them also by their often iterated and multiplied prayers, to ascend high, and to fixe their eyes vpon those things, which be aboue. For how shall they refer their works to the glory of God, and send vp the incense of their sacrifice, if seldome or neuer they thinke on God? If through Contemplation they do not burne in loue towards him? For the *Active* life of Christians ought not to be wholly disioyned, and separated from the Contemplatiue life; nor the Contemplatiue from the *Active*, as presently hereafter we will shew. Therefore those men, who do not imitate *Sheepe*, *Oxen*, *Goats*, *Doues*, and the like, which are daily seru-

seruiceable and profitable to their owner or maister, but pursue & hunt after temporall benefits; these men cannot offer vp to God a holy Hoast; but they beare themselves like to rauenous Beasts feeding vpon flesh, as *Wolues, Dogs, Beares, Glands, Vulturs, Crows*, who pamper their Bellies, & follow that *Lion*, which roaring goeth about, seeking whom he may deuoure. 1. Pet. 3.

No Christian men, who haue chosen to themselves a Contemplatiue life, and who endeauour to exhibit to God a liuing and holy Sacrifice, are to imitate the solitude and loneliness of the *Turtle*, the purity of the *Dove*, and the prudence of the *Sparrow*. The solitude of the *Turtle* chiefly belongeth to Monkes and Hermits, who labour not to communicate with secular men, but wholly deuote themselves to Contemplation, and to the prayes of God. The Purity of the *Dove*, conioyned with fecundity, is necessary for Bishops and Clergy men; who negotiate with men, and whose function is to beget spirituall Children, and to nourish and breed them vp. Which men, except they do often by Contemplation fly  
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vp to the supernall Countrey, as also through Charity to descend downe to the Necessities of men; can hardly couple and ioyne purity with fecundity, but either as being giuen to Contemplation only, they shal become sterill and barren; or otherwise being wholly busied in the procreation of Children, they shalbe contaminated and defiled, with terrene dyrt & filth; And thus while they couet to gaine others, perhaps ( which God forbid ) they loose themselves.

Furthermore to both sorts of these men, whether they giue themselves ouer to a Contemplation life, or to an Actiue, the Prudence of the Sparrow may very much aduantage and benefit them. There are sparrows, which are bred in the Mountaines; others about Houses. The Mountaine Sparrowes do with an incredible industry auoyd and flie the snares or nets of them, that seeke to take them. The domesticke sparrows do make their nests about the caues of howses; but they so conuerse and liue nere men, as that they loue not the sight of them, nor will easely suffer themselves to be caught by them: Euen so the prudence  
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of Sparrowes is necessary to all Christians, but especially to the Clergy & Monks; that they may be caueous in auoyding the deceites and snares of the Deuill, and that they so do conuerse with men, as they may profite them; but let them auoyde ouermuch familiarity & acquaintance with them, especially with Women. Let them also eschew all Confabulations, & ouermuch tattle, as also immoderate eating and drinking; Let them not be spectators of common Playes, and other publick sights, except they couet to be ensnared by the Deuill.

There remaineth the last law or Condition of sacrifices, to wit, That they be Hoasts, not only liuing & holy, but also *well pleasing*, that is, sending vp a most sweet Odour and smell. This point the Scripture signifieth, when it sayth, *Gen. 8. Our Lord smelled a sweet savour*; As also when it speaketh of our Lord: *Christ deliuered himselfe for vs, an oblation and Hoast to God, in an odour of sweetnes. Eph. 5.* Now that an Hoast may send forth a most gratefull saour vnto God, it is necessary, that it be killed and burned, This also is performed in a mysticall and reasonable

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Sacrifice, of which we speake with the Apostle, to wit, when Carnall Concupiscence is truly mortified, and burnt away with the fire of Charity. For there is nothing, which doth mortify a mans Carnall Concupiscence more efficaciously, speedily, & perfectly, thē a sincere Loue of God: for it is the King and Lord of all the Affections of the Hart, and all of them are gouerned, and depend of it, whether it be Feare, Hope, Desire, Hate, Anger or any other perturbation of the mind. Now loue it selfe doth not giue place, except it be to a greater loue; And therefore when diuine loue doth inwardly possesse and inflame the hart of man, then at the length do carnall Concupiscences giue place, and being mortified, rest quiet. Thereupon fiery desires and most pure Prayers do ascend vp to God, like to aromaticall wood in an odour of sweetnes. This then is that Sacrifice, the vvhich God requireth from vs, and the which most promptly and diligently to performe the Apostle exhorteth vs.

But because this Oblation is a thing hard, and fraught with difficulty, therefore *S. Paul* vseth a most efficacious

cacious Argument to perswade vs to it. The argumēt lyeth in these Words: *I beseech you by the mercy of God, that you will exhibit your bodies &c. Rom. 12.* But which be they, and how many are the Mercies, by which the Apostle beseecheth vs? First, is our Creation, by the which he made vs to be something, vvh whereas afore we were nothing. The second, when he made as his seruants, he not hauing any need of vs, but only that he might be beneficiall vnto vs. The third, when he made vs to his Image, and thereby made vs capable of our knowing of him, and of his friendship. The fourth, When he adopted vs his Sonnes through Christ, and made vs Cohcires with his only begotten Sonne. The fifth, when he made vs members of his spouse, and of his Body, of both which he is the Head. To conclude, The sixth, in that he offered himselfe vpon the Crosse, an oblation and Hoast to God, in an odour of sweetnes, that he might redeeme vs from seruitude, and wash away all our spots, and that he might exhibit to himselfe, *A glorious Church, not hauing any spot or wrinkle. Eph. 5.* These are the Mercies  
of

of God, by which the Apostle beseecheth vs. As if he would say; Our Lord hath conferred vpon you so great benefits, you neither deseruing nor asking them; Why then should it be thought greiuous to you, if you offer your selves, a liuing, holy, and well pleasing sacrifice to God? Doubtlesly if one would attentiuely ponder and consider these points, it would not be thought heauy and burdensome, but light and easy, yea pleasant to serue so good and bountifull a Lord with your whole hart and strength, throughout the whole tyme of your life; and to the imitation and example of him, to offer your selues, as an Hoast, or Oblation, yea an *Holocanst* in an odour of sweetnes.

*Of the fourth fruite of the  
sixt VWord.*

## CHAP. XVI.

**T**HE Fourth Fruite may be taken from the fourth explication of the Word, *Consummatum est*. For if it be true (as it is infallibly most true) that Christ



Christ through the iust iudgement of God did transfer and bring vs from the seruitude of the diuell, to the future fruition of the Kingdome of Heauen; we are then diligently to search, & not to desist, till we fynd, what is the cause that so great a number of men make choice, rather to deliuer themselves vp againe to the enemy of Mankind, that with him they may eternally burn in the fornace of Hellfire, rather then to serue Christ, being a most benigne Lord, yea most happily and vndoubtedly to reigne with him? I fynd no other reason heerof, then because in the seruice of Christ, the beginning is to be taken from the *Crosse*; and that it is most necessarily incumbent vpon vs, to crucify the flesh, with its vices and concupiscences. This bitter Portion, or cup of wormewood of its owne nature is most vnpleasing to a sicke Man; and often is the cause, why he had rather continue in his sicknes, then to be cured after this manner. Truly if a man were not a *Man*, but a *Beast*, or els a man deprived wholly of his senses and wit, it might be more pardonable for him, to seeke to be gouerned only by sensuality and corpo-

rall delights: but seeing man is partaker of reason, he vnderstandeth or ought to vnderstand, that he who commandeth the flesh to be crucified with its vices & concupiscences, is not ready only to command. but also to help, yea to preuent with the ayde of his grace; and to direct, that the skillfull Physician may know, how to temper this bitter cup, as that it may be taken & drunke vp without any saltidious difficulty.

Furthermore, if euery one of vs were the first to whome it was sayd: *Take vp the Crosse, & follow me. Math. 16.* Perhaps we might distrust of our owne force, and not be willing to touch the Crosse, as fearing we could not be able to support it. But seeing many before vs, not only men of full age, but euen children, and yong virgins, haue with great fortitude taken vp the Crosse of Christ, and haue borne it constantly, and haue crucified their flesh with their vices and concupiscences; why should we be afrajd? why should we be disanimatèd & dismayed thereat? *S. Austin* being overborne in iudgement with this argument, did maister & ouerrule his carnall  
 con-

concupiscence, which for a long tyme he thought impossible to conquer. For he proposed to himselfe before the eyes of his mynd, many both men and Women recorded in history, as most continent and chaste, and then in the secret of his soule, he said to himselfe: *Cum non poteris, &c.* Why art thou not able to performe, what these men and women haue performed? They were not able through their owne force, but through the assistance of their Lord God. Lib. 8 Confess. c. 11. And what is here spoken of the Concupiscence of the flesh, the same may be said of the Concupiscence of the Eyes (which is couetousnes or auarice) and of Pryde of lyfe: since there is no Vice, which may not be crucified and mortified, through the help and ayde of God. Neither is there any danger of the want of Gods good concurrency therein, seing as S. Leo sayth: *Iustus inflat precepto &c.* He may iustly command that, which he furthereth with his owne assistance. Sermon. 16. de pass. Dom. They truly are miserable (I may well say, mad and foolish) who, when it is in their power to vndergoe the sweet & light yoke of Christ, & thereby find

in this life rest to the Soule, and in the next, reigne with the same Christ, rather will subiect themselves to the yoke of Oxen, at the command of the Deuill, and to be thrall to flesh and sensuality, and finally to be tormented in Hell (with their Lord the Deuill) for all Eternity.

*Of the fifth fruite of the  
sixt Word.*

## CHAP. XVII.

**T**He fifth fruit is to be collected out of the foresaid Words, *Consummatum est*; as they do signify the edification & building of the Church, to be consummate and perfected vpon the Crosse, & that the Church it selfe did proceed from the syde of Christ dying, as another *Ens* from the rib of *Adam* sleeping. This Mysterie teacheth vs, that we reuerence the Crosse, that we honour the Crosse, that we prosecute the Crosse with all lone and affection. For who is he, that loueth not the place, from whence his mother came

came out? Certainly all good Catholikes are wonderfully affected towards the most sacred House of *Loreto*, because in it the *B. Virgin*, Mother of God, was borne; and because in it also *Iesus Christ*, our Lord and God, was borne, not out, but in the *Virginall Wombe*. For thus the Angel speaketh to *Ioseph*: *That which is borne in her, is of the Holy Ghost. Matth. 1.* And hereupon the Church it selfe, being mindfull of her owne birth or Natiuity, doth paint and place the *Crosse* in euery place, on the fore-front, of Churches, & in houses, neither doth she minister any Sacrament without the signe of the *Crosse*; nor doth she sanctify or blesse any Creature without the *Crosse*.

But we then especially do manifest our great loue to the *Crosse*, when we patiently suffer aduersity for the loue of him, who was nayled, and dyed vpon the *Crosse*. For this is to glory in the *Crosse*; to wit, to do that, which the Apostles did, *They went from the sight of the Councell, reioycing, because they were accounted worthy to suffer reproach for the Name of Iesus. Act. 5.* And the Apostle *S. Paul* explicateth, what it is to glory in the *Crosse*, when he saith,

Rom. 5. VVe glory in tribulations, knowing that tribulations worketh Patience; Patience, Probation; and probation, Hope: And Hope confoundeth not, because the Charity of God is powred forth in our Harts, by the Holy Ghost, which is given vs. And from hence it is, that S. Paul writing to the Galathians thus concludeth, cap. 6. God forbid, that I should glory, sauing in the Crosse of our Lord Iesus Christ, by whom the world is crucified to me, and I to the World. This is the triumph of the Crosse, if the world with all its delights be (as it were) deade to a Christian soule, louing Christ crucified; and the Christian soule it selfe become deade to the world, louing tribulation and contempt (which the World hateth) and prosecuting with contempt carnall pleasures, and temporall glory, which the world much loueth and admirerh; and thus it is brought to passe, that the seruant of God is consummated & perfected; so as it may be said of him so, *Consummatus est.*

Of the sixt fruite of the  
sixt Word.

CHAP. XVIII.

**T**He last fruite remayning, is to be gathered from the Example of the Perseuerance of our Lord vpon the Crosse; since from that word, *Consummatum est*, we gather, that our Lord had consummated and finished the whole Worke of his Passion, euen from the beginning to the End; so as nothing more thereto could be desired or wished, *The works of God* (sayth *Moyse*) *are perfect*, *Deut. 32*. And euen as the Father did perfect in the sixt day the vvorke of mans Creation, and vpon the seauenth did rest, So the Sonne in the sixt day did *consume* the worke of mans Redemption, and vpon the seauenth did also rest. In vayne did the Iewes cry out before the Crosse, *If he be the king of Israell, let him now come downe from the Crosse*. But *S. Bernard* sayth more aptly *Serm. 1. de Resurrect.* *Immo, quia Rex Israel est, &c. Yea because he is the King of Israel,*  
let



let him not lose the title of his Kingdome. And a litle after: *Nontibi dabitur occasioem &c.* Christ will not giue occasion of depriving thee of perseuerance, which alone is crowned. He will not cause the tongues to be silent of Preachers, perswading and comforting the faint harted and weake, and saying to euery of them: *Look thou doest not forsake thy Place or Station, the which doubtlesly would follow, if they might reply, Christ hath forsaken his Place.* Christ therefore perseuered vpon the Crosse, till the end of his life, that he might to consummate, and perfect his owne Worke, as that nothing should be wanting thereto, and that he might leaue after him a most admirable Example of Perseuerance.

Truly it is an easy matter to perseuer and continue in sweet places, and in doing pleasing Actions; but to perseuer, and constantly to remaine long in labour and dolour, is most difficult. But if we did know, what induced Christ to perseuer vpon the Crosse; perhaps our selves would learne to beare our Crosse perseuerantly; yea if it were lawfull to hang vpon it euen vntill death, If a man do cast his eyes only vpon

upon the *Crosse*, the Instrument of so lamentable a death ( being but scene) it cannot but beget an horrour in his hart. But if he looke vp with the eyes, not so much of his body, as of his soule, towards him who commandeth vs to beare the *Crosse*, and towards the place, whither the *Crosse* leadeth, and to the fruit or benefit, which the said *Crosse* produceth; then it is not a thing hard or vngratefull, but easy & pleasant to perseuer in kissing of the *Crosse*, and perseuerantly to hang vpon the *Crosse*.

What therefore moued Christ so incessantly, without complaining, to hang vpon the *Crosse* euen vntill death? The first cause heerof was che loue towards his Father: *The cup, which my Father hath giuen me ( sayth he ) wilt not thou, that I do drinke it?* *Joan. 18.* Christ did loue his Father with an ineffable loue, and with the lyke loue was beloued of him. Therefore when Christ did see that cup to be prepared for him, by his most good & louing Father, he could not in any sort suspect, but that it was giuen to him for a most happy end, and to him most glorious. Was it then any strange  
Z thing

thing if he did drinke vp all the cup most willingly? Furthermore, the Father made a mariadge for his Sonne, and espoused to him the Church, but then bespotted, and wrinkled; the which neuerthelesse if he would diligently wash in the hoate bath of his bloud, he should easily make it to be glorious, *Not hauing eyther spot, or wrinkle. Ephes 5* Therefore Christ loued his spoule giuen to him by his Father, in regard whereof it was not painefull to him, to wash away all her spots with his bloud, that so she might appeare beautifull and glorious

For if *Iacob* for the loue of *Rachel* laboured *seauen* yeares in looking vnto the flook and sheep of *Laban*, so as he was almost consumed away with heate and frost, and want of sleep, and if those so many yeares seemed to him, but a few dayes in respect of the greatnes of his loue, *Gen 2*. I say if *Iacob* little prized the labour and toyle of *seauen* yeares for one *Rachel*; what wonder then is it, if the Sonne of God would perseuer & continue three houres vpon the Crosse for his Spouse (the Church) which was to become mother of many thousand holy Sonnes

Sonnes of God? To conclude, Christ did not respect only the loue of his Father, and of his Spouse, when he was ready to drinke the cup of his Passion; but also he had a regard to that most eminent glory, and greatnes of Ioy neuer to be ended, to the which he was to ascend by the meanes and instrument of the Crosse, according to that sentence of his Apostle, *Philip. 2. He humbled himselfe, made obedient to death, euen the death of the Crosse, For the which thing God also hath exalted him, and hath giuen him a Name, which is aboue all Names; that in the Name of Iesus enery knee shall bow, of things in Heauen, in earth, and vnder the Earth,*

We may adioyne to the Example of Christ the Example of the Apostles. *Saint Paul* reckoning the Crosses of himselfe, and of the other Apostles, thus contesteth: *Rom. 8. Who then shall separate vs from the Charity of Christ? Tribulation? or distresse? or Famine? or Nakednes? or Danger? or Persecution? or the Sword? As it is written, for we are killed for thy sake all the day; we are esteemed as sheepe for the slaughter. And then the Apostle answereth: But in all these things we haue*

ouercome, because of him, that hath loued vs. Thus the Apostles during their continuing in their punishments, had not their eyes so much fixed vpon the punishments, as vpon the loue of God, who loued vs, and gaue his Sonne for vs. In like sort they had respect to Christ himselfe, *Who loued vs, & gaue himselfe for vs.* The same Apostle writing to the Corinthians sayth: *I am replenished with consolation; I do exceedingly abound in ioy, in all our Tribulation. 1. Cor. 7.* But from whence cometh so great cōsoation, from whence so great ioy, as that it almost taketh away the sence and feeling of Tribulation? The Apostle answereth to this demaund in an other place, saying: *Because, that our tribulation, which is momentary and light, worketh aboue measure, exceedingly an eternall weight of glory in vs 2. Cor. 4.* Therefore the Contemplation of eternall glory, which he did place before the eyes of his mynd, was the cause, why tribulation did appeare to him to be but momentary and light. *Has cogitationes &c. (sayth S. Cyprian) VVhat persecution can ouercome these thoughts? what torments are able to daunt them? l. de mart.*

*mate.* To all this may be referred the Example of *S. Andrew*, who beheld the *Crosse* (whereupon he hanged two daies) not as an vnplesant *Crosse*, but saluted it, as a friend. And when the People endeaoured to take him off from thence, he would not in any case suffer them, but continued hanging thereupon till death; Neither was this man imprudent and foolish, but most wyse, and full of the Holy Ghost.

Now from these examples of Christ, and his Apostles, all Christians may learne, how they ought to beare themselves, when they cannot descend from their *Crosse*, that is, when they cannot be freed of their Tribulation without sinne. In the number of these are first Regular Persons, whose life being tyed to the vowes of Poverty, Chastity, and Obedience, is reputed like vnto Martyrdome. In like sort married Persons, when through diuine Providence the husband hath gotten a harsh, cholerick, vnquiet (and almost intollerable) wyfe: or the wyfe hath a husband of a fierce, & rough disposition; and such was the husband of *S. Monica*, as *S. Austin* witnesseth. Againe, those that are slaues, condem-

ned to perpetuall prison, or to the Gallies. In like sort, sicke Persons who labour with some incurable disease. And poore men, vwho cannot aspire to riches but by stealth and thievery. All these (and such others in like case) if they desire to suffer their *Crosse*, with spirituall ioy, and great reward, let them not looke vpon the *Crosse*, but vpon him who hath layed the *Crosse* vpon their Shoulders. But he doubtlesly was God, who is our most louing Father, and without whose Prouidence nothing in this world is done. Now the pleasure and will of God is best, & ought to be most gratefull vnto vs.

Furthermore, all men ought to say with Christ; *The Cup which my Father hath giuen me, will thou not, that I should drinke?* And with the Apostle: *In all these things we ouercome for his sake, who loued vs.* Moreouer all men ought, and may consider who cannot depose and lay aside their *Crosse* without sinne, not so much the present labour, as the future reward, which doubtlesly doth surmount all labour and griete of this present life, the Apostle laying; *Rom. 8. The sufferings of this time are not condigne to the glory to come,*



come, that shalbe revealed in vs. Who speaking of Moyses in an other place, thus writeth: Moyses esteemed the reproach of Christ greater riches, then the treasure of the Egyptians; for he looked into the remuneration. Hebr. 11.

To conclude, we may produce for the comfort of those men who are constrained to vndergoe a heavy Crosse for a long tyme, the example of two men, who did lose their perseuerance, and thereupon did fynd incomparably a farre greater Crosse. Iudas the Betrayer of Christ, when he reflected vpon himselfe, did detest his sinne of Treachery, and not enduring the confusion and shame which he must suffer, if he would conuerse with the Apostles and Disciples, did hang himselfe. So as he changed only, but auoyded not the Crosse of the Confusion, which he did flie; Since greater Confusion shall follow him at the day of iudgment, in the presence & sight of all the Angels, and of men, when he shalbe declared to be not only the Betrayer of Christ, but withall his owne Homicide or Butcher. And how great blindnes then was it in him, to auoyde a small confusion among a few

persons, who being the Disciples of Christ, were mild and gentle, & who euer would haue beene ready to exhort him to hope well of the Mercy of the Sauiour of the world; but not to auoyde the infamy and confusion of his betraying of Christ, & hanging himselfe in the Theater and eye of all men and Angels?

Now The second example may be taken out of the Oration of *S. Basill* in 40. *Mart.* The summe whereof is this. In the persecution of *Licinius* the Emperour, forty souldiers being resolved to continue in the Fayth of Christ, were condemned, that openly in the ayre, without any shelter, in a most cold tyme and place, they should spend the whole night, and so through a most long and sharp Martyrdome, should perish through cold and frost. There was prepared neere vnto the place when they were, a hoat & comfortable Bath, to receaue such of the souldiers, as would deny their Fayth. Of the whole number of the souldiers thirty and nyne, setting before their eyes not so much the present punishment of being frozen to death (which would in a short tyme be ended)

ended) as the Eternity of glory and happines, persevered in their Faith, & receaved from the hands and bounty of our Lord, most glorious Crownes, Our souldier, who had his mind fixed only vpon the present torment, could not perseuere in his Christian sayth, did thereupon leape into the warme Bath. But he had no sooner gotten thereinto, but that seuerall parts of his flesh being already congealed, did fall asunder, and the poore wretch breathed out his Soule, and as denier of Christ, descended into Hell and to perpetuall torments. Thus he flying death, he found death, and changed a short and light *Crosse* or tribulation, for an euerlasting and most gricuous *Crosse*.

Now all those do imitate these two most vnhappy men who do forsake the *Crosse* of a religious Course of life, who do cast off a sweet yoake and easy burden, and when they least thinke thereof, they do find themselves to be tyed to a farre more gricuous yoake of diuers Concupiscences and Passions, which they can neuer satisfy; and thus being pressed downe with the most heavy weight of their sinnes,

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they

they are not able to breath, or take wynd. The like reason is of all those, who refuse to beare their Crosse with Christ, and yet through sinning are forced to beare a far more gricuous Crosse with the Deuill.

*The seauenth Word; to wit, Pater, in manus tuas commendo Spiritum meum: Father, into thy hands, I commend my Spirit. Luke 23. is litterally explained.*

## CHAP. XIX.

**V**WE are now come the last Word or Sentence of Christ, which being ready to dye vpon the Crosse he spake, not without great clamour, saying: *Pater in manus tuas comendo spiritum meum*, Father into thy hands I commend my spirit. We will explicate in order euery word. *Pater*, he deservedly calleth him *Father*, because himselfe was an obedient Sonne to him, euen to death; and therefore most worthy that he should be heard.

*In manus tuas*, into thy Hands. The Hands of God in the Scriptures are said to be his Intelligence and Will, or *Wisdom* and Power; Or (which is coincident herewith) the *Vnderstanding* of God knowing all things, and his *Will*, being able to performe or do all things: For with these two, God as not wanting Instruments otherwise, doth all things, because as S. Leo speaketh: *In Deo Voluntas, Potentia est*: In God his Will is his Power. *Serm. 2 de Nativitate*. Therefore with God, to will a thing is to doe a thing, according to that: *He hath done all things, whatsoever he would*. *Psal. 113. Commendo*, That is, I do commend or deliuer vp in pledge, that it may be restored with trust, when the tyme of restitution shall come.

*Spiritus meus*, Touching this word, how it is here to be taken, there is no small Controversy. The word, *Spiritus*, is accustomed to be taken for the Soule, vvhich is the substantiall forme of the Body, as also it is taken for life it selfe: and the reason hereof is, because breathing is a signe of lyfe; and who do breath, do liue; and who cease to breath, do dye. And certainly  
if

if by the word *Spirit*, we vnderstand in this place the *Soule* of Christ, we are to take heed, that no man should imagine there were any danger for that soule to goe out of its body: As when other men are in dying, their soule is accustomed to be commended to God, through many Prayers, and great Care, in that it goeth to the Tribunal of the Iudge, ready to receaue for its good, or wicked works, Glory, or Punishment. Such a Commendation as this, the soule of Christ did not need; both in that it was blessed from the beginning of its Creation, as also because it was ioyned in Person with the Sonne of God, and might be called, the *Soule of God*: and lastly by reason, as victorious and triumphing, it went out of its Body, and was a terrour to all the Deuills, but they could be no terrour to it. Therefore if the *Spirit* be taken in this place for the *Soule*, then these words of our Lord, *Commendo spiritum meum*, do signify, that the *Soule* of Christ, which was in its Body, as in a Tabernacle, was to be in the hands of the Father, as in *deposito*, vntill it did returne to the Body, according to that, *Sap. 3. The soules of*  
the

*the Iust are in the hands of God.*

But it is much more credible, that by the word *Spirit*, in this place *corporall life* is vnderstood, so as the sense is to be this: I do now deliuer vp the *Spirit* of my life, and therein I cease to breath and to liue: But this *Spirit*, this life ( *O Father* ) I commend to thee, that vwithin a short tyme thou mayst restore it to my Body: For to thee nothing is lost, but all things do liue to thee, who in calling out that which is not, makest it be; and in calling out that, which doth not liue, makest it to liue. That this is the true meaning of this place, may first be gathered out of the 30. *Psalmes*, from whence our Lord did take this Prayer. For thus *Dauid* doth there pray: *Thou wilt bring me out of this snare which they haue hid for me; because thou art my Protector; Into thy hands I commend my spirit.* In which place the Prophet by the *Spirit*, most euidently vnderstandeth lyfe; for he prayeth to God, that he will not suffer him to be slayne by his Enemies but that he will preserue his lyfe. Furthermore the same point is deduced as true; euen from this place of the Gospell. For after our Lord had said;  
*Father,*



Father into thy hands I do commend my spirit; the Euangelist did subioyne: And saying this, he gaue vp the Ghost; For to giue vp the Ghost signifieth to cease to draw spirit or wynd, which is proper to those Creatures which are liuing; the vvhich thing cannot be said of the soule, the substantiall forme of the Body; but it is said of the ayre which vve breath, vvhilst we liue; and we do cease to breath, vvhē we dye.

Last y the foresaid exposition is gathered from those words of the Apostle, Hebr. 5. Who in the dayes of his flesh, with a strong cry and teares, offering prayers and supplications to him, that could saue him from death, was heard for his reuerence. This place some do vnderstand of the prayer, which our Lord made in the garden, saying: Father, if it be possible, trans-ferre this Chalice from me. Mar. 14. But in that place our Lord did not pray with a strong cry. neither was he heard, neither would he haue beene heard, that he should be free & exempted from the death. For he prayed that the Chalice of his Passion might passe from him, thereby to shew a naturall desire of not dying, and himselfe

to be true man, whose nature doth abhorre death: But he added; *Not that which I will, but that which thou; let thy Will be done*. Thus we see, that the prayer of Christ in the garden cannot be that Prayer, of which the Apostle speaketh to the Hebrews.

Others maintaine, that that prayer of Christ mentioned by S. Paul, is the same, vvhich our Lord made for his Crucifiers vpon the Crosse, saying: *Father forgive them, for they do not know what they doe. Luc. 23.* But at that time our Lord did not vse any strong crye, neither did he pray for himselfe, that he might be saued from death; both which two points are euidently expressed by the Apostle to the Hebrews. For being vpon the Crosse, he prayed for his Crucifiers, that that most grievous and heauy sinne might be pardoned to them. Therefore it remaineth, that those words of the Apostle be vnderstoode of that last prayer, which our Lord made vpon the Crosse, saying, *Father into thy hands I commend my spirit*; the which prayer he made with a strong crye, S. Luke saying: *And Iesus crying with a loud voice, said Cho. Where we see, that S. Paul and S. Luke do*

do clearely herein agree together.

Furthermore our Lord prayed, that he might be saued from death, as *S. Paul* doth witnesse, but the meaning hereof cannot be: that he should not dye vpon the *Crosse*; for therein he vvas not heard, & yet *S. Paul* testifieth that he was heard; but the meaning is, that he prayed, that he might not be wholly absorpt vpon by death, but only might tast death, and presently retorne to life; For thus much is implied in those words: *He offered vp prayers to him, that could saue him.* For our Lord could not be ignorant, but that he was to dye, especially being then most neare to death; but he coneted to be safe from death, in this sense; to wit, that he might not be detayned long by death; which was nothing else, but to pray for a speedy Resurrection, in which his prayer he was fully heard, since he did rise most gloriously the third day. This explication of the testimony of *S. Paul* evidently conuineeth, that when our Lord said, *Into thy hands I commend my spirit*, the spirit is taken for *Lyfe*, not for the soule. For he was not sollicitous of his soule, the vvhich he did knowe to be in safety, since it was

was most blessed, and did see God face to face euen from its Creation; but he was solicitous and carefull of his Body, which he saw vvas to be deprived of lyfe through death; and therefore he prayed, that his Body might not long remaine in death, the vvhich petition (as aboue we said) he in a most full manner obtayned.

*The first fruite of the scanenth Word.*

CHAP. XX.

**N**OW according to our former Method, I wil gather some fruits from this *Last word* of Christ, & from his death presently ensuing. And first, euen from that thing, which seemeth to be most full of infirmity, weakenes, and simplicity, the great Power, Wisdom, and Charity of God is demonstrated. For in that our Lord gaue vp the Ghost, crying with a great Voyce, his Power and strength is manifestly discerned, since from this vve may gather, that it vvas in his power not to dye, and that he dyed willingly. For

A a those

those men, vvho dye naturally, do lose by degrees their force and voyce, and in their last agony & fight vvith death, they are not able to cry out vvith any great and vvehement speech or Voyce. Therefore not vvithout cause the Centurion seeing, that Iesus after so much profusion of Bloud, vvith a great and louvd voyce dyed, said: *Certainly, this was the Sonne of God. Mar. 15.* Christ is a great Lord, vvho euen dying sheweth his power, not only by crying out vvith a great Voyce at his last breathing, but also in cleauing the Earth, cutting a sunder the stones, opening the Monuments, and in rending the Veyle of the Temple, all vvich things to haue fallen out euen at the very tyme, vvhen Christ dyed, the Euangelist witnesseth.

Furthermore all these strange Elements haue their mystery, by vvich the Wisdome of Christ is manifested. For the concussion of the Earth, as also the cleauing of the stones did signify, that by the Passion and death of Christ, men vvere moued and stirred vp to penance, and the harts of the obstinate vvere euen cut a sunder, vvich Effects at that very time to haue happened,

opened,

pened, S. Luke writeth, when he sayth, that many returning from that spectacle and sight, *did knock their breasts*. The opening of the graues & sepulchers doth designe the glorious Resurrection of the dead to succeed after that of Christ. The tearing or rending of the Veyle (whereby was discovered the *Sancta Sanctorum*) was a signe that through the merits of the death of Christ, the Celestiall Sanctuary was to be opened, and that all the Saints were after to be admitted to see the face of God. Neither only in the signification of these Mysteries did Christ show his Wi dome; but also in that he did produce & draw life from death; in figure whereof *Moyse*s caused water to flow out of a stone. And Christ himseife for the same Cause said, he resembled a graine of wheate, in that by dying, he brought forth much fruite. For as a graine of wheate by being corrupted, doth bud forth an eare of liuing Corne; so Christ by dying vpon the Crosse, enriched multitudes of Natiōs with the life of Grace, & S. Peter most manifestly thus speaketh of Christ: *He swallowing death, that we might be made heyres of life*

euerglasting. 1. Pet. 3. As if he would haue said; The *First man* swallowing the forbidden sweet apple, condemned all his posterity to death; But the *second Man* swallowing downe the bitter apple of death, brought all those to eternall life, who were borne againe of him.

To conclude, Christ manifested & opened his Wisdome in dying, because he made the *Crosse*, (then the vvhich nothing was before more despicable and contemptible) most honourable and glorious; so as euen *Kings* themselves do account it an honour to signe their Foreheads therewith. Neither is the *Crosse* made only honourable, but also sweet to the louers of Christ; Whereupon the Church thus singeth: *Dulce lignum, dulces clauos, dulce pondus sustinuit*. The which very point *S. Andrew* demonstrated by his owne example, when behoulding the *Crosse*, vnto vvhich he was to be fastened said: *Salue Crux preciosa &c.* All hail, O precious *Crosse*, which hath receaued honour and beauty from the members of our Lord; Thou art long desired, and carefully sought after; thou art loued without any intermission, and  
comes



comes prepared to a willing mind. I approach to thee with security and ioy, that thou exulting mayst reueale me, being the disciple of my Maister Iesus Christ, who did hang upon thee.

Now what shall we speake of Charity? The sentence of our Lord is this: Greater Charity then this no man hath, that a man yield his life for his friends. Ioan. 15. This Christ performed vpon the Crosse, since no man could against his Will, depriue him of life, For himselfe thus sayth hereof: No man taketh my life from me, but I yield it of my selfe. Ioan. 10. Therefore as aboue is said, no man hath greater Charity, then he, that yieldeth his life for his friends, because nothing can be found more precious, and to be beloued, then Life, it being the foundation of all goods. For what doth it profit a man (sayth our Lord) if he gaine the whole world, and sustaine the damage of his soule, that is, of his lyfe? And from hence it is, that all things labour to resist with all their strength (yea aboue their strength) those, who do endeauiour to take away their lyfe. And we read in Iob: Skinne for skinne, and all things, which a man hath, he will giue for his lyfe.

*lyfe*. But these passages are generall, vve  
vwill descend to particulars.

Christ did ineffably shew by many  
meanes to all mankind, and to eue-  
ry one of vs , his Charity by dying  
vpon the *Crosse*. First because his life  
vvas the most precious of all liues , as  
being the *lyfe* of man, vwho vvas God,  
the *lyfe* of the most potent King of  
Kings, the *lyfe* of the most wisest of all  
the Doctours . Furthermore he gaue  
his *lyfe* for his Enemies , for wicked  
men, for vngratefull men. Againe, he  
laid downe *his lyfe*, that he might de-  
liuer these his Enemies, wicked & vn-  
gratefull men, from the burnings, and  
torments of Hell , to the which they  
vvere already condemned. Lastly, he  
gaue *his lyfe*, that he might make these  
men to become his Brethren and Co-  
heires, and mo't happily place them  
in the kingdome of Heauen for all E-  
ternity. And is there any man of that  
flinty, or sauage nature, who from this  
tyme vwill not loue Christ Iesus with  
all his Harts, and will not suffer any  
aduersity for his sake? O mercifull God,  
auert and turne such a stony and iron  
hart, not only from our Brethren, but  
from all men whosocuer, either Infid-  
els, or Atheists.

*The*

The second fruite of the  
seauenth Word.

## C H A P. XXI.

**A**N other fruite ( and that most profitable ) is, if we learne to vse frequently that prayer, which our Lord taught vs, when being ready to goe to his Father, he said: *Into thy hands I commend my spirit*. But because he was not pressed and vrged with that Necessity, with the which we are vrged, since he was the Sonne, and Holy, we but seruants and sinners: Therefore our Mother and Mistresse (the Church) instructeth vs to frequent, and often vse it, but as it is entire and whole in the Psalme of Dauid, and not diuided, as our Lord pronounced it. In the Psalme it is thus read: *Into thy hands I commit my spirit: Thou hast redeemed me, O Lord God of Truth. Psal. 30.* Christ did omit the later part, because himselfe was the Redeemer, and not the party redeemed; but we, who are redeemed with his most precious bloud, ought not to pretermitt this part of  
the

the Psalme. Christ also prayed to his Father, as his only begotten sonne; We pray to Christ, as our Redeemer: therefore we say not, *Father into thy hands I commend my spirit*; But, *into thy hands O Lord I commend my spirit, thou hast redeemed me O Lord God of Truth*. According to which manner of speech S. Steuen (the first Martyr) being ready to dye, said: *Lord Iesus receive my spirit. Act. 7.*

Furthermore our Mother (the holy Church) teacheth vs to say this Prayer at three severall tymes: First, every day at the *Complyme*, as those vvell know vwho read the Canonickall Howers. Againe, when we approach to the most holy Eucharist, after those words are said: *Domine non sum dignus*, the Priest first for himselfe, and after for the Communicants doth say: *In manus tuas commendo spiritum meum*. Lastly at our departure out of this lyfe, all the faithfull are admonished, that they say, *In manus tuas commendo spiritum meum*. As concerning the *Complyme*, it is not to be doubted, but that there is said, *In manus tuas Domine &c.* because the *Complyme* is accustomed to be read towards the  
end

end of the day; and as S. Basill speaketh, *Primis se intenditibus tenebris &c.* Assoone as darknes commeth: & because it may so fall out, that in the night tyme vñexpectedly death may surprize vs; therefore we commend our soules to our Lord, that if so sudden death might happen to vs, it might not happen to vs vnforseene, in Reg. *fusus explic. q. 37.* That at the tyme of receauing the most Blessed Eucharist, is said: *In manus tuas commendo &c.* the reason is, because that action is very dangerous, and withall very necessary, so as without perill it cannot often be frequented or intermitted: For he, that eateth the Body of our Lord unworthily, eateth iudgment to himselfe. 1. Cor. 11. That is, he eateth condemnation to himselfe. And againe, He that eateth not the body of our Lord, eateth not the bread of lyfe, and life it selfe. Ioan. 9. Thus vve are brought to straits on each syde; being partly like to those men, who suffer extremity of hunger, and yet are vñcertaine, whether that which is brought to them to eate, be meate or poyson. Therefore with iust reason we say with feare and trembling: O Lord, I am not worthy that

thou shouldst enter into my house, except out of thy ineffable goodness thou wilt make me worthy, therefore, say the word, and my soule shalbe healed. But because of this I also doubt, whether thou wilt vouchsafe to cure my wounds, I commend my spirit into thy hands, that so in this terrible buines thou mayst be present to my soule, which thou hast redeemed with thy precious Blood.

If men would ponder these things maturely, they would not so greedily approach to receaue Priesthood, that by daily celebrating they might maintaine their corporal state; For such men are not accustomed to be much careful (as they ought to be) whether they come with due preparation, since their End is rather the meate of the Body, then the meate of the Soule. There are also many, who attend vpon Prelats and Princes, who perhaps do not come rightly prepared to this dreadfull table; yet they approach to it, as drawne through a humane feare, least they may displease their Prince or Prelate, if at the appointed, and accustomed tyme, they be not present among, and one of those who are to

commu

communicate. What therefore is to be done? It may be, it were more profitable to come to that table more rarely. Yea but it is more profitable often to frequent that table, so it be with reverence & due preparation: For by how much one commeth more rarely, by so much he is made lesse apt to participate of that Heauenly Table, as S. Cyril hath wisely admonished, lib. 4. in Ioan c. 17.

There now remaineth the tyme of neare approaching or imminent death, at what time it is necessary with great seruour of mind, frequently and often to repeat and say: *Into thy hands I commend my Spirit; thou hast redeemed me, O Lord God of truth.* That is the tyme, in which the chiefest busines of all is handled: for if it should so happen, that the soule departing out of the Body, commeth into the hands of the Deuill, there is no hope left of Salvation. And contrariwise, if it haue its passage to the paternall Hands of God, no pover of mans Ghostly Enemy is after to be feared. Therefore with an inutterable moaning, vvith true and perfect Contrition, with a strong fayth and confidence in the infinite mercy



of God, it is againe, and againe to be iterated and repeated; Into thy hands, O Lord, I commend my spirit: And because at that instant of tyme, those vvhho haue led a negligent and carelesse life, do suffer no greater temptation, then of despayre, as if the tyme of Pennance and repētance were then past; Let such oppose against this temptation the buckler of Fayth, since it is written: In what day soeuer the sinner shall repent, I will not remember his sinnes: Ezech. 33. Let them also take the Helmet of Hope, which trusteth in the boundles Mercy of God, and let them often repeate: Into thy hands, I commend my spirit; neither is that reason, which is the foundation of our Hope, to be omitted, to wit, Because thou hast redeemed me, O Lord God of Truth. For who vvill restore to Christ his innocēt bloud? who vvill repay backe to him the price with which he bought vs? For so S. Austin speaketh, teaching vs in those words, to confide much in our Redemption, which is in Iesus Christ; which cannot be in vayne, and fruitles, except our selues do put a barre or hindrance thereto, through Impenitency, or Desperation.

The

*The third fruite of the  
seauenth Word.*

## C H A P. XXII.

**T**He third fruit is placed, in that we may learne, that death neare approaching, we are not much to confide in the Almes-deeds, Fastings, or the prayers of our kinned & friends. For there are many, ywho during the vvhole course of their lyfe, are wholly forgetfull of their soule, busying their mynds with nothing els, but how to leaue their wife, children, and Kinsfolks rich, & of great estate. But when themselves come to dye, then (& not before) they begin to thinke of their ovvne soule; And because they haue distributed and deuided their goods & faculties among their forsaid friends they commend the charge of their soules to them, that by their meanes their soules might be helped with Almes-deeds, Prayers, masses, and other good workes. Christ did not teach vs this by his example, since he commended his soule not to his kinsmen, but to his

Father. Neyther doth S. Peter admonish vs, that we should commend our soules to our Children, or kinsfolkes, but to the faythfull Creatour, by good deedes 1. Pet. 4.

I do not say this, as reprehending those who either procure, or desire Almes-deedes, or sacrifices of the holy masse to be offered vp for them after their death: But I much blame those, vvhorepose too much trust in their Children and kinsfolkes; since daily experience teacheth, that they quickly forget their dead Ancestours. I further reprehend them, because in a matter of so great importance, they will not provide for themselves, and that they will not giue and performe the Workes of Charity, and Almes-deeds, by which they may purchase many friends, by whole meanes as we read in the Gospell, they may be receaued into the Eternall Tabernacles. Luc, 16. I also greatly blame them, who do not obey the Prince of the Apostles, commanding vs, as is aboue said, to commend our soules to our faythfull Creatour, and to commend them not only in words, but also in good Workes: Since good works sent before to God,  
are

are those, which efficaciously and truly commend the soules of Christians to God.

Let vs heare, what voyce sounded from Heauen to S. Iohn, *Apost. 4.* I heard a voyce from Heauen, saying to me, Write: Blessed are the dead, which dye in our Lord: from hence now, sayth the spirit, that they rest from their labours, for their works follow them. Therefore good works performed by our selves, whilst we live (and not to be done after our death by our Children, or kinsfolkes) are those, which certainly do follow vs: especially if those works be of their owne nature not onely good, but as S. Peter, not without mystery hath expressed: for thus he speaketh, *In bene factis commendant animas suas fidei Creatori*: let them commend their soules to their faythfull Creator, by good deeds; meaning in works well done. For there are many, who can number many good Works by them done, as many Sermons preached, many Masses daily celebrated, their howers of prayers for many yeares, their fast of Lent continued in like sort for many yeares, their Almes-deeds, and those not in number few. But when

these come to the diuine ballacing & examination, and are precisely to be discussed, whether they were well done; to wit, with right intentions, with due attention, in fitting tyme and place, proceeding from a man gratefull to God; O how many things, which did appeare to be gaines to the soule, will rather be accounted, as losses and detriments vnto it! And how many things, which seemed in mans iudgment to be gould, silver, and precious stones, built vpon the foundation of fayth, will be found to be wood & straw, which the fire will instantly consume!

The consideration of this point doth not a litle terrify me, & by how much I draw more neare to my end (for as the Apostle speaketh, *Heb. 8. That which groweth ancient, and waxeth old, is nigh vnto utter decay*) so much the more euidently I see, that the admonition and Counsell of *S. Iohn Chrysostome* is necessary to me, who counceles vs, not to weigh and prize to much our owne good works; because if they be good works indeed (that is, works vvell & piously done) they are registred by God in his booke  
of

of Accounts, and there is no danger, that they shalbe defrauded of their due reward: but let vs daily thinke (sayth he) of our euill & bad works, and labour vvith a contrite hart and spirit, vvith many teares, and serious pennance, to wash them away. For such men, vvho performe his aduise herein, shall say at the close and end of their life vvith great confidence and Hope: *Into thy hands I commend my spirit, thou hast redeemed me, O Lord God of Truth.*

*Of the fourth fruite of the  
seauen VVord.*

## CHAP. XXIII.

**T**Here followeth the fourth fruite, which may be gathered from the most happy hearing of the prayer of our Lord, that from so comfortable an Euent all of vs may be much animat-  
ed and encouraged to commend our spirits to God with greater vehemen-  
cy and ardour of deuotion. For the A-  
postle did most truly write, that our  
Lord *Iesus Christ* was heard, for his

*reuerence Heb. 5.* Our Lord prayed to his Father for a speedy Resurrection of his Body, as aboue we haue shewed. His prayer was heard, so as his Resurrection was no longer delayed; then it was needfull to proue, that his Body was truly dead. For except it could be infallibly demonstrated, that his Body did truly depart out of this lyfe, both the Resurrection, as also the whole Christian Fayth might be doubted of, and called into question. Therefore our Sauour was to remaine in the graue for the space at least of fourty houres; especially seeing the figure of *Ionas* the Prophet was to be accomplished, which (as our Lord himselte taught in the Gospell) was to premonstrate and foreshew his death.

But to the end, that the Resurrection of Christ might be accelerated & hastened so farre forth, as it was conuenient; and that it might be more manifestly proued, that the prayer of Christ was heard, the diuine Prouidence would, that the three dayes and three nights, during which tyme *Ionas* was in the Belly of the Whale, should be reduced in the Resurrection of Christ, to one entire and whole day, and two parts



parts of two dayes; which time not properly (but by the figure *intellectio*) might be said to contayne three dayes & three nights. Neither did the Father heare the prayer of Christ only in shortning the tyme of his Resurrection, but also in restoring incomparably a better lyfe, then before he enioyed. Since the lyfe of Christ before his death, was mortall; but it is restored to him immortall: *Christ rising againe from the dead, now dieth no more; death shall no more haue dominion ouer him*, as the Apostle speaketh. *Rom. 6.* The lyfe of Christ before his death, was passible, that is, subiect to hunger, thirst, wearines, wounds; but being restored impassible, it stands not obnoxious to any iniury. The Body of Christ was before death *Animale*; but after the resurrection it became *spirital*; that is, so subiect to the spirit, as that in a twinkling of an Eye, it might be caryed into any place, where the spirit it selfe would.

Nowv the reason, why the Prayer of Christ was so easily heard, is subioyned by the Apostle, when he sayth, *pro sua reuerentia*, for his reuerence. The Greeke word here vsed, (to wit,

wit, ευλαβια ) signifieth a reuerentiall feare, vvhich was most eminent in Christ towards his father. Therefore Esay describing the gifts of the Holy Ghost, which were in the soule of Christ, of other gifts thus sayth: *The spirit of wisdome and Vnderstanding shall rest vpon him: the spirit of Counsell and Strength: the spirit of Knowledge and Piety;* but of reuerentiall Feare, the said Propbet thus speaketh: *And the spirit of the Feare of our Lord shall replenish him. Isa. 11.* Nowv because the soule of Christ was most full of reuerentiall Feare towards his Father, therefore the Father did take most great pleasure in him, according to that we read in S. Matthew: *This is my beloued sonne, in whom I am well pleased. Matth. 3. & 17.* And euen as the Sonne did euer reuerence the Father in a most high degree, so did the Father euer heare him praying, and granted whatsoeuer he desired.

Nowv from hence may we learne, that, if vve expect euer to be heard by our heauenly Father, and to obtaine whatsoeuer we demaund of him, we ought to imitate Christ herin, in prosecuting our said heauenly Father with  
supreme

supreme Reuerence, and in preferring nothing before his honour. For so it wilbe effected, that whatsoeuer we pray for, we shall obtaine, and peculiarly, that, in which consisteth the chiefeest good of our state; I meane, that vwhen death shall approach, God may receaue our soule passing out of the Body, commended vnto him, vwhen the roaring Lyon standeth neere vnto vs, as being ready for a prey. Neither let any man thinke, that *Reuerence* is exhibited to God only in genuflection, or in bowing of the knee, in vncouering of the Head, or in any other worship and honour of such like nature. The word *εὐλαβία*, or *timor reuerentialis*, doth not signify only this externall honour, but it chiefly denotes a great feare of offending of God, and an inuward & continual horror of sinne, and this not through dread of punishment, but through loue of our Celestiall Father. He is truly indued with *reuerentiall Feare*, who dare not thinke of offence or sinne, especially mortall sinne: Blessed is that man (sayth David) who feareth our Lord; He shall haue great delight in his Commandements: That is, he truly feareth

reth God (and in that respect may be called *Blessed*) who with all bent of Will and Endeauour, studies to keep all the Commandement of God. And from hence it proceeded, that that holy widdow *Judith*, *timebat Dominum valde*, as we reade in her Booke cap. 8. For she being but a yeng Woman, and of great beauty, and very rich, lest she should (after the death of her husband) either giue or take any occasion of sinning, did remaine shut vp with her maids in a secret chamber, and wearing a haire-cloath about her body, fasting all dayes, excepting the feasts of the house of *Israel*. Behould here with what great zeale euen in the old Law (which permitted far more liberty, then the Ghospell doth) a yōg, rich and beautifull Woman did take heed of Carnall sinnes, for no other reason, then that she greatly feared our Lord.

The sacred Scripture doth mention and commend the same thing in Holy *Iob*. For he made a couenant with his eyes, that he would not so much as thinke of a Virgin; that is, he would not look vpon a Virgin, to prevent therby that no vnchast thought might

might creep into his mind. And why did Iob so warily and diligently auoid such allurements? Because he greatly feared our Lord: for thus it there followeth: For what part should God from above haue in me? that is, if an vncleane cogitation should in any sort defile my mind, I should not be Gods portion, nor God should be my Portion. There were no end, if I should insist in examples of Saints during the tyme of the New Testament. This therefore is the Feare, wherewith the Saints were endued, of which if our selves were full, there were nothing, the which we could not most easily obtaine of our Heauenly Father.

*The last fruite of the seauenth Word.*

## CHAP. XXIV.

**T**Here remaineth the last fruite, which is gathered from the consideration of the Obedience of Christ, manifested in his last words, and in death it selfe. For wheras the Apostle sayth: *He humbled himselfe, made obedient*

dient vnto death, euen the death of the Crosse. *Philip. 2.* This was chiefly performed, when our Lord pronouncing those Words, *Father into thy hands, I commend my spirit,* did presently giue vp the Ghost. But it will be conuenient to reapeare, & ponder more deeply what may be said of the Obediēce of Christ; that so we may gather a most precious fruite from the tree of the holy Crosse. Therefore Christ (our Master and Lord of all Vertues) did exhibit such Obedience to God his Father, that a greater cannot be conceived or imagined.

First, the Obedience of Christ tooke its beginning from his Conception, and continued without intermission euen to his death; Thus the whole life of our Lord Iesus Christ was but one Act, or Course of a continued, and vninterrupted Obedience. Truly the soule of Christ euen in the first moment of its Creation, had the vse of freewill, and withall was replenished with Grace and Wisdome; and therefore euen from that first momēt, Christ being as yet inclosed in the wombe of his mother, began to exercise Obedience. Where we read in the

39. Psalm, in which it is said in the Person of Christ: *In the head of the booke it is written of me, that I should do thy will: my God, I would, and thy law in the midst of my Hart.* That, in the head of the booke, signifieth no other thing, but in the summe of the diuine Scripture that is, throughout the whole Scripture, it is chiefly preached of me, that I am peculiarly chosen and sent to this end, that I should do thy Will. I, my God, will, & I haue most willingly accepted thereof, and thy law, that is thy commandment I haue placed in the midst of my hart, that I might euer thinke thereof, and might most diligently performe and execute it.

And hither also those words of our said Lord haue reference: *My meate is to do the will of him that sent me, to perfect his worke.* Ioan. 4. For as meate is not taken once or twice through a mans life, but is taken daily & with pleasure: so our Lord himself did continually, and with a willing mind practice all Obedience to his Father. And hereupon he said: *I descended from Heauen, not to doe my owne will, but the will of him, that sent me.*



*Joan. 6.* And more clearly in another place: *He that sent me, is with me, and he hath not left me alone, because the things that please him, I do alwayes.*

*Ioan. 8.* And because Obedience is the most excellent Sacrifice of all Sacrifices, according to the iudgment of *Samuel*, therefore it followeth, that how many works Christ did all the tyme, that he liued as Pilgrime vpon the Earth, so many Sacrifices did he offer vp, and those most gratefull to God, This therefore is the first Prerogative of the Obedience of Christ, to wit, in that it endured from his Conception, to the end of his life.

Furthermore the Obedience of Christ was not determinable to any one kind of worke, as we commonly see it is among men, but it was extended to all those things, vvhich it should please God his Father to command him. And from hence so great variety is scene in the life of Christ our Lord, as that one vvhile he would stay in the desert, neither eating nor drinking, & perhaps not sleeping, but liuing with beasts, as *S. Marke* noteth. c. i. At another tyme he vvas in the frequency & sight of men, eating and drinking:

Then,

Then, he remained obscure and secret at home, and that for no few yeares. At an other tyme appearing excellent for wisdom and Eloquence, working most great and stupendious Miracles: Now, with great authority casting buyers and sellers out of the Temple; At an other tyme latent, & (as it were) weake, declining from the multitude and company of men; All which things require and exact a mind free from all proper free will. For neither would our Lord haue said: *Math. 16. He that will come after me, let him deny himselfe;* that is, let him renounce his proper will, and proper iudgment: Neither except Christ himselfe had performed it before, he would haue perswaded his disciples to the perfection of Obedience, when he said: *Luc. 14. If any man cometh to me, and hateth not his Father and mother, and wife, & children, and brethren and sisters, yea and his owne life besides, he cannot be my Disciple.* Thus according hereto did Christ himselfe forsake all things, which are accustomed to be so ardently beloued, yea his owne life; the which he was so prepared to lose, as if he did hate it.

This is the true roote and Mother of Obedience, vvhich shyned most admirably in Christ our Lord. And who want this, shall hardly euer come to the reuward of Obedience. For how is it possible, that one should promptly obey an other mans Will, who is wholly deuoted to his ovvne will, and his owne iudgment? This is the Cause why the Celestiall Orbes do not resist or withstād the Angels mouing them, vvhether they be caried towards the East, or West; because they haue not any peculiar and proper propension either to one part, or to the other. And the same reason is, why the Angels themselves stand at a becke obedient vnto God, as holy *Dauid* singeth in the 102. Psalme. To wit, because they haue no proper Will, repugnant and refractory to the will of God; but being most happely conioyned vvith God, they are one spirit vvith him.

Furthermore, the Obedience of Christ is not only largely on ech syde diffused; but vvithall by how much it is depressed downe by Patience and Humility, by so much, through the excellency of its merits, it is eleuated and aduanced on high. Therefore the  
third

third Propriety of the Obedience of Christ is, that it descendeth to an incredible Patience and Humility. Christ being an Infant, to fulfill the Obedience of his Father, began (though full of knowledge and prudence) to inhabit in a darke prison. Other Infants, who want Reason in their mothers Wombe, suffer no griefe or molestation: But Christ enioying in his mothers wombe the vse of Reason, would haue had no doubt a horreur to remaine in that strait Prison nyne Months, had not the obedience towards his Father, and loue to mankind caused him for the setting vs at liberty (as the Church singeth) *that he did not abhor the wombe of the Virgin,*

To proceed, no small Patience & Humility was necessary, that Christ during all the time of his Infancy (who then was more wise then Salomon, since in him were all the treasures of *Wisdom and Knowledge*) should accommodate and apply himselfe to the manners & weakenes of Infants: But that Continency, Modesty, Patience, and Humility was altogether most admirable, that during the space of eighteen yeares (to wit, from the twelfth

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yeare;

yeare, to the thirtieth) he by the command of his Father, remained to obscurely in S. Iosephs howse, as that he was reputed but the Sonne of a Carpenter, ignorant in learning, and perhaps indocible; when notwithstanding he did transcend all men and Angels in wisdom. I may here next alledge his great glory, rising from his preaching and working of miracles, but yet accompanied with extreme pouerty and daily labours: *The foxes haue their holes, and the foules of the ayre nests; but the Sonne of man hath not where to repose his head.* Luc. 9 And he being wearied through iourneying, did sometimes rest himselfe by sitting vpon the side of a fountaine; and preaching the kingdom of Heauen, went on foote to Cities and Castells. Yet notwithstanding it had beene most easy, for him (it so it had stood with his Obedience to his Father) to abound with all things, through the help and ministry of men or Angels.

What shall I now speake of Christs persecutions, of his reproaches, and maledictiōs, spittings, buffeting, whipping, and finally of his sufferings and paines vpon the Crosse? For in all these

these his humble Obedience did take such deepe roote, as that it may plainly seeme to be in-imitable. But yet there remaineth a greater profundity and depth of his Obedience, which concerned the last of all terrible things; & to this *Abyssmall* profundity the Obedience of Christ descended, whē crying with a loud voyce, he said: *Father into thy hands I commend my spirit; and saying this, he gave up the Ghost. Luc. 23.* The Sonne of God may be thought and supposed to speake to his Father in this sort. O Father I haue receaued commandement from you, that I should lay downe my lyfe, and after receauing it, now the tyme cometh, that I accomplish this your last command. And although the disunion of my soule from my flesh (both which euen from the beginning of their vnion to this houre haue remained together in great peace and charity) be most bitter; and also although death, introduced through the Enuy of the diuell, be very aduerse to nature, and the last of all terrible thinges; notwithstanding your commandment being most deeply into the middst of my hart, doth ouerballance all other things.

things. Therefore I now stand prepared euen to swallow downe death, and to exhaust & drinke vp this most bitter chalice giuen to me by you. And because your commandement was, that I should after resume & take it againe, therefore into your hands I commend my spirit, that you may restore it to me in the next conueniency of tyme. And thus licence of departing being taken of his Father, his head being enclined to obedience, he gaue vp the Ghost. Thus Obedience became victorious & triumphant. Neyther did it receaue a most ample reward onely in Christ himselfe, that he, who descended lower then any man, and obeyed all men for his loue towards his Father should ascend aboue all, and command ouer all: But it also obrayned, that all men, who would imitate his obedience and humiliry, should themselves ascend aboue all the Heauens, & should be committed and placed ouer the goods of their Lord, and in the end should be made partaker of the Celestial Throne and Kingdome. To conclude, Christ did take so remarkable a Triumph ouer the rebellious, disobedient, and most proude Spirits, as that



that all of them do stand affrighted,  
and flye at the very signe of the Crosse.

All those, who couer to aspire to  
true glory, and to the rest and peace of  
their soule, ought to behould and imi-  
tate this exemple. Neyther only Re-  
gular men, who through the vow of  
obedience to their Superiours (who  
preside in the place of God,) but also  
all men, who labour to be the disciples  
and Brethren of Christ, ought to as-  
pire to the prize and reward of this  
most worthy victory, except they will  
rather make choyce to bewaile and la-  
ment for all eternity, with the proud  
diuels, vnder the fecte of the Saints.  
For Obedience, which is due by diuine  
precepts, and which God himselfe co-  
mandeth to be giuen to those who rule  
vpon Earth, is most necessary to all  
men. For Christ said to all: *Take up  
my yoke vpon you. Math. 11.* And the  
Apostle preacheth to all, saying: *Obe-  
y your Prelats, and be subiect to them. Heb.*  
*13.* And Samuel instructeth heere  
all Kings, when he sayth: *Will  
Lord haue Holocausts and Victims,  
not rather that the voyce of our Lord be  
obeyed? Better is obedience then Victims.*  
*1. Reg. 15.* And then he addeth to the-

the greatnes of the Sinne of disobedience, *Because it is (as it were) the Sinne of enchantement, to resist;* meaning to resist the commandements of our Lord, and of those, who do gouerne in the place of our Lord. ■

But for the benefit of those, who willingly subiect themselues vnder the Obedience of their superiours, I will here adde some few points touching their happy state; and this not out of my priuate Iudgment, but from the words of *Jeremy the Prophet*, who guyded by the Holy Ghost, thus sayth: *It is good for a man when he beareth the yoke from his youth: He shall sit solitary and hold his peace, because he hath lifted himselfe aboue himselfe. Thren. 3.*

Certainly a wonderfull felicity is signified by that word, *It is good for a man*: since from the words following it evidently is gathered, that Good, in this place, is taken for that, which is profitable, honourable, pleasant, and on ech syde blessed. For he that shall accustome himselfe to beare the yoke of Obedience from his youth, shalbee free during all his life from a most a Lawy and seruile yoke of Carnall Cupbiddines and desires. *S. Austin* deposeth the

the truth of this point, shewing in his 3. Booke of *Confessions*, how difficult a matter it is, to cast off the yoke of Concupiscence from ones selfe, who for diuers yeares hath bene enthralled to the law of the flesh, as on the contrary, how pleasant and easy it is, to beare the yoke of our Lord, before the soule hath bene defiled, or ensnared with Vice.

Furthermore, how great a gaine is it, to merit in euery worke in the sight of God? For he, who doth nothing out of his owne proper will, but from Obedience to his Prelate and superiour, this man in euery worke performed by him, sacrificeth to God a most gratefull Sacrifice, because as *Samuel* speaketh, *Obedience is better, then Sacrifice* 1. Reg. 15. And *S. Gregory* giueth a reason of this disparity, saying: *By bloody Sacrifices the flesh of an other, by Obedience the proper will is immolated and offered up.* l. 35. mor. cap. 10. Adde hereto, as a thing most admirable, that if so be the Prelate should fortune to sinne in commanding, the subiect sinneth not, but meriteth in obeying, so that that which is commanded be not a manifest and euident sinne. The Prophet

phet Jeremy doth adde : *He shall sit solitary, and hold his peace.* What signifieth here, *he shall sit*, but that he shall remaine quiet, because he shall find the rest of his soule? For whosoever abandoneth his owne will, deuoting himselfe wholly to fulfill the will of God, coueteth nothing, seeketh after nothing, is ambitious of nothing, but remaines free from all Cares, and sitteth with *Mary Magdalen*, at our Lords feete, *hearing his word*; Luc. 10. And indeed he sitteth truly Solitary, both because he doth conuerse with those, who are *one Hart, and one Soule*; as also in that he affecteth no mā with a priuare and peculiar Loue, but loueth all in Christ, and for Christ. And hence it is, that he is quiet, as not contending with any one, or hauing any peculiar negotiation or busines with others. And the reason of so great a tranquillity and quietnes is, because, *he hath lifted himselfe aboue himselfe*; that is, he hath transcended and passed from the Order of men, to the Order of Angels.

There are many men, who *do cast themselves under themselves*, and descend to the Order of Beasts; To wit, those

those men, vvhoe euen breath nothing but earthly matters, and prize nothing but what is gratefull to the flesh, and senses of the Body; And these are Conueticous men, lasciuious, and euen en-  
dured to good cheere, fellowship, and drunkenness. There are others, vvhoe liue *the life of men*, and after a certaine manner remaine in themselves, such are *Philosophers*, vvhoe either search the secrets of Nature, or deliuer precepts touching manners. To conclude, there are some others, who *do lift themselves aboue themselves*, and this not vvithout a peculiar priuiledge and assistance of God, leading not an humane, but Angelicall life. These are those, who renouncing all things, vvvhich the vvorld affords, and denying their ovvne will, can say vvith the Apostle: *Our conuersation is in Hea-  
uen. Phil. 3.* For the Angels are not defiled with any filth of sinne, and they do euer contemplate the face of the Father which is in Heauen, and omitting all other affayres, they are wholly busied, and intent in executing the Commandements of God, according to that of the 102. Psalme: *Blasse our  
Lord alll yee his Angels, doing his word,*

*Of the seauen VVorme  
that feare the Voyce of his words.*

This is the felicity of a Regulat life, the which if it do seriously imitate the purity and Obedience of the Angels, will doubtlesly participate of their Glory in Heauen; especially if they follow Christ their Captaine and mayster, *Who humbled himselfe, made obedient vnto death, even the death of the Crosse. Phil. 2. And when as he was the Sonne of God, learned obedience from those things he suffered. Heb. 5.* That is, he experimentally learned, that true Obedience was tryed by Patience. And thus he did not only teach Obedience by his owne Example, but withall taught the principles and foundation of true and perfect Obedience, vvhich are Humility and Patience. For who freely and willingly obeyeth his superiour, commanding honourable and pleasing things to be done, may be much doubted of, whether the vertue of Obedience, or some other Affectiue draweth him to obey: But he, who vvith all alacrity and theresuines of mynd obeyeth in things vile and laborious (where Humility and Patience are necessary) declareth that as a true Disciple of Christ, he hath learned perfect Obedience.

*S. Gre.*

S. Gregory notably sheweth the difference betwene true and forged Obedience, vwho thus speaketh, l. 35. mor. c. 10. *Quia nonnunquam nobis &c.* Because sometymes things pleasing to this world, at other tymes things displeasing are commanded to be done, therefore we are chiefly to knowe, that sometimes Obedience, if it haue nothing of it selfe in it, is no obedience; And sometymes except it hath something of it selfe, it is lesse. For example, when pleasing things of this world are commanded, when the higher and more worthy place is commanded to be taken, he, who obeyeth these Commands, quacuatheth and frustrateth in himselfe the vertue of Obedience, if out of a secret desire he affecteth them. For he suffereth not himselfe to be gouerned by Obedience, who in undertaking the prosperous things of his life, serueth his owne humour of Ambition. Againe, When aduerse and distastfull matters are commanded, when it is commanded to receaue obloquies, and contumelies; except the mind of it selfe doth desire these things, the merit of obedience is lessened; because he descendeth unwillingly to such things, as are



abiection and vile in this life. For Obedience suffereth detriment, when no desires of any part do accompany the mind, prepared to receaue disgraces or contumelies. Therefore Obedience touching things aduersē and displeasing, ought to haue something of it selfe; and againe touching things prosperous and gratefull, it ought to haue nothing of it selfe. And Obedience, when the subiect of it, is a thing displeasing, is so much the more glorious and worthy, by how much the desire of him that obeyeth is more firmly conioyned to the diuine will; As on the contrary, where the subiect is pleasant and sweet, Obedience is so much the more true, by how much the mind is estranged from all vayne and humane complacency.

But the weight of this Vertue of Obedience, we may more clearely bal-  
 lance, if we call to mind the memorable  
 Acts of two men, now reigning in Hea-  
 uen. Moyses, when he fed sheep in the  
 desert, was called by our Lord speaking  
 to him, by the ministry of an Angell in  
 the fiery Bush, that he should gouerne  
 ouer all the multitude of the Israelites.  
 Exod. 3. But because he was humble and  
 lowly

lowly in himselfe, he was afraid of the  
 prosered glory of so great a gouernment;  
 saying: I beseech thee, O Lord I am not  
 eloquent from yesterday, and the day  
 before, and since thou hast spoken to thy  
 seruants, I haue more impediment and  
 stownes of tongue &c. I beseech thee, O  
 Lord, send whom thou wilt send. Behould  
 here, how Moyses discourseth and de-  
 bateth with the Authour of the Ton-  
 gue; and acknowledged himselfe to be of  
 imperfect speech, that thereby he might  
 auoyde the power of so great a soue-  
 rainty and gouernment. In like sort, S.  
 Paul was admonished from Heauen ( as  
 himselfe testifieth in his 2. Epistle to the  
 Galathians ) that he ought to ascend to  
 Ierusalem; Who meeting with the Pro-  
 phet Agabus in his iourney, was aduer-  
 tized, how great aduersity and trouble  
 did expect and wayte for him in Ieru-  
 salem. For it is thus written: Agabus  
 tooke Pauls girdle, & binding his owne  
 hands and feete, he said: Thus the man  
 whose girale this is, so shall the Iewes  
 bind in Ierusalem, Act. 22. But S. Paul  
 instantly answered: I am ready not only  
 to be bound, but to dye also in Ierusalem,  
 for the name of Iesus.

E c

Thus

Thus S. Paul through a command of diuine Reuelation going towards Ierusalem, knoweth afore hand, what vexations were there to afflict him; nevertheless he willingly desireth them: He heareth of troubles, of which he might well be afraid; yet he coueteth with all endeavour to aspiue to them. Thus Moses hath no part of his owne desire touching his command; and therefore he partly labourerth against the command, thereby to eschew his gouernment ouer the Israelites. But S. Paul is drawne to undergoe aduersities out of his owne desire; who foreseeing imminent euills, boyleth in deuotion of spirit to sustaine farre greater. The former man was willing to decline the glory of present Power, though God commanded him to accept thereof: This later (God preparing for him asperity and molestations) thirsteth after more violent afflictions, yea euen death it selfe. Now from the immouable Vertue of these two worthy Captaines leading vs the way, we may be instructed, that if we desire earnestly to gaine the palme and reward of Obedience, we must play the souldiers, in performing things prosperous only by command

mand, though with some reluctation of our owne Nature, but things aduerse & distastfull, to execute even out of our owne deuotion and Zeale.

Thus farre S. Gregory Which do-  
ctrine Christ our Lord & Master, euen  
from his owne example most cleerly  
approoued. For when he knew the mul-  
titude would come and take him, that  
they might make him a King, we read;  
*That he fled into the mountaine, himselfe  
alone.* But whē he saw that the Iewes  
& the souldiers with *Iudas*, were to  
come to apprehēd him, & draw him to  
punishmēt, then according to the com-  
mand, which he receaued from his  
Father, he of his owne accord did pre-  
sently meete them, and suffered him-  
selfe to be taken and bound. There-  
fore Christ not in words did vaunt of  
Obedience; but in workes, and in ear-  
nest, exhibited Obedience vnto his Fa-  
ther, grounded in true Patience and  
Humility. Vpon this example of the  
most noble vertue of Obedience, all  
those ought to haue their eyes fixed,  
who aspire to the high reward, due  
for a voluntary abnegation of ones  
proper Will, and imitation of Christ.

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